

# THE BAPTIST.

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That a "soft answer turns away wrath" is a bit of ancient proverbial philosophy which finds constant illustration in the experience of every day life. Anger provokes and intensifies anger. But the man who maintains his serenity of spirit under great provocation, not rendering railing for railing, is not only exemplifying a beautiful Christian virtue, but is taking the surest course to disarm and overcome his wrathful opponent. There is, by the way, a vast deal of practical wisdom stored up in those ancient Hebrew proverbs, which it were well were more generally studied than they are.

It is not possible to be "too busy." Every waking minute of "a living, breathing thinking man" should be employed in doing something worth while, whether it be working, playing, thinking or serving. But it is quite possible, and very common, to be too busy as to some things, to the exclusion of others as, or more, important. A man whose secular pursuits, so-called, so engage his time and thought that he has little or nothing of either to devote to religious duties is not too busy, but is simply distributing his energies on a wrong basis. "There is a time for everything," the Preacher saith, and those who will can so arrange their affairs that religious as well as secular business shall receive its due attention. Of course all worldly affairs should be conducted in a religious spirit, but there are special religious duties that cannot be neglected without heavy loss to the individual man and to the community of which he forms a part.

The *Watchman*, of Boston, noting "the unsettled character of many pastorates," has invited its readers, both laymen and ministers to take part in four symposia. Laymen are invited to give their opinions on one of two topics:

1. Why I would like a new pastor?
2. My ideal of a pastor.

Ministers are invited to write on:

1. Why I would like another pastorate?
2. My ideal of a Church.

With the *Watchman* we agree that well studied and carefully expressed opinions on these points by laymen and pastors cannot fail of real interest and helplessness to all interested in the problem of useful pastorates.

We would be gratified to have a number of short articles on this increasingly important subject. Do not write more than 300 words. Write plainly, only on one side of the paper, and with pen and ink.

Communications on these topics difficult of decipherment, will not even be read in this office. If any brother or sister has some good thoughts along these lines, and cannot write them legibly, get some one else to write them. Frequently articles are marred, if not ruined, because of poor preparation in one or more points. Write so as to give yourself a chance, at least. Do not expect the editor and printer to do what you have not time or are too indifferent to do for yourself. Your name will not be printed, but send it on separate slip.

"SUICIDE is on the increase. This is shown by statistical tables. There were 5,430 cases in 1899, there were 6,755 in 1900, there were 7,245 in 1901, and 8,291 in 1902. A startling feature of the record for 1902 is the great number of women suicides. Almost one-half of the total was made up by women. Undoubtedly, emancipation must be held responsible for this deplorable feature of suicide records. Women, by entering the struggle for life, by resolutely facing the grim conditions that surround the wage-earning class, cannot escape the bitter disappointments, the miseries of disillusionment and the occasional weariness of endeavor that it has heretofore been the lot of the sterner sex only to know and to overcome. Emancipation has been of great benefit to woman.

It has enlarged her sphere of work, her mind and her heart. It has strengthened her character and clarified her views and ideals. But it has also, at the same time, made her better acquainted with the seamy and enervating side of life; its sorrows and its tragedies. It has heightened her ambitions and made her realize the pangs of failure more keenly. What wonder, therefore, if statistical tables should record an increase in the number of women suicides! More opportunities mean more failures. Another interesting feature of suicide tables is that the medical profession continues to be the most numerously represented. The cause of this must be sought in the cultivation of materialistic principles which characterizes the practice of this profession. Anatomical and physiological studies, warfare with disease and a too close acquaintance with human suffering and death do not make for idealism, for a strengthening of the love of life and of the belief in the order and kindness of Nature. The physician that sits at death-beds and anxiously watches for symptoms of approaching dissolution is apt to concentrate his mind upon the physical more than upon the spiritual nature of man. He is inclined to overvalue the visible at the expense of the invisible."

The death list for 1902 contains the names of a large number of prominent persons belonging to every department of social life. Among the great divines who have ended their earthly labors are: Rev. Newman Hall, Rev. T. DeWitt Talmage, Rev. Joseph Parker, Rev. Hugh Price Hughes, Dr. Frederick Temple, Archbishop of Canterbury, Prof. E. B. Davidson, Canon Rawlinson, Bishop Wm. Taylor of South Africa; and among Roman Catholic ecclesiastics, Ledochowski, Croke and Corrigan. In the world of politics and statesmanship the losses have been great. Among them are the names of Jean de Bloch, the Russian statesman, Cecil John Rhodes, South African empire builder, and Thomas B. Reed, the foremost of living American political leaders. Royalty has lost but one of its representatives, Queen Marie Henrietta, of Belgium. The literary world will miss Frank R. Stockton, the genial humorist; Bret Harte, the gentle satirist; an ideal short story writer; Paul Leicester Ford, whose young life closed in fraternal tragedy; George Douglas Browne, the English novelist, who died on the threshold of a promising career; Edward Eggleston, the story writer; Philip J. Bailey, whose one poem, "Festus," made him famous; Emile Zola, greatest of cotemporary French novelists; George Alfred Henty, beloved of boys; and Mary Hartwell Catherwood, the romance historian of the early days of Canada and the West. Great men in other departments, such as Tissot, the painter, and Virchow, the surgeon and scientist, have fallen, but it would take too long a time to call the entire roll of the year's distinguished dead. Carlyle has said that the history of the world is very largely the history of its great men, and never was there a time when the life of the individual counted for more than it does today. It is no sign of progress when the individual withers, and our illustrious dead remind us of the possibilities of the social whole. The movement of life is onward and upward. Each man performs his allotted task and passes on, but there are others coming behind him to carry his work forward to still greater triumphs.—Amer.

## Our Great Dead.

True contentment depends not upon what we have, but upon what we would have; a tub was large enough for Diogenes, but a world was too little for Alexander. —Selected.

Blessed is the man who has a quiet chamber in his soul where hope and memory can sit together and contemplate the mercies of God.—Selected.



# THE BAPTIST.

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—AT—  
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J. W. AILEY, EDITOR AND MANAGER.

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## The Paramount Question.

There is such a question before the people of Mississippi today. It will not down. It concerns every man, woman and child in the Commonwealth for time and eternity. That paramount question, just now, is: What are we going to do with the saloons in our midst? We know what they will do with us: continue to make drunkards of our children, destroy our capacity for business, wreck our homes, cause many a child to be hungry, many a woman half-dressed, our politics, enlarge our insane asylums, increase the population of our jails, penitentiary and greatly increase the criminal docket of our courts. The saloon is the constant resort for gamblers, thieves, harlots, loafers, thieves, murderers and brawlers in general. It is the friend of all that is evil, and the enemy of all that is good. It is no fault of the saloon that all of us are not drunkards—men and women washed up all over the shores of life's ocean. What are we to do with a monster with such a record? By many times blacker than human flesh can describe it, ought not to engulf us in one five minutes; for the spontaneous uprisings of every human soul would every day and night for its complete overthrow in all the earth.

Nor ought we to be lost for one minute for the only satisfactory way of dealing with the monster in view of the vast experience we have had with it. To confine our thought to our own State, we once had the saloon all over the State, in every town, village, hamlet and cross-road store. We tried to get from the earliest settlement of the territory, until about twenty-five years ago, when we got "local option" in as an emergency wedge. With this we have driven it out from about 64 counties, and from several others with the exception of one or two towns. The fight has been long, expensive and hard, and one that never ends some of the counties. What is needed now is to have a law prohibiting

## THE BAPTIST.

Jan. 15,

1908.

## THE BAPTIST.

the sale all over the State once and for all. The law that was past by the last legislature, prohibiting the sale absolutely in all towns of less than five hundred inhabitants in every county of the State, gives us what Dr. Searcy, last week very aptly called, "Statutory Prohibition Limited." And the strange thing about it is, that the very men, most of them, who oppose statutory prohibition, as being wrong in principle, in the very next breath favor the "Dunn Bill," which gave us statutory prohibition, "limited" to only the few towns in the four or five "wet" counties of more than five hundred inhabitants.

Now, as Dr. Sample set forth so clearly in his article, of the same issue, if it is good democratic government for all the people of one county to have a voice in what laws are to prevail in every part of the county, it is likewise good democratic government for all the people of the State to have a voice in what laws shall prevail throughout the State. And, as every voter, in every county in Mississippi, has a democratic right to say whether whisky shall be sold in any part of his county, so likewise has every man in Mississippi the good old Jeffersonian right to say whether whisky shall be sold in any part of the State. Just as well argue for "local option" with respect to the law against stealing, or murder, or carrying concealed weapons, or any other evil, as for "local option" in the sale of liquors. It is not a local question, any more than are these other.

Local option was designed only as a means to an end, and not the end itself. It has served its day well in Mississippi, as a forerunner to something greater and better, but its day of service is about spent. We can only hold what we have gained with it by it. So it is as plain as the nose on your face that it is time to reach for the stronger hand of statutory prohibition, with all the "limited" eliminated. The time is upon us; the hour is striking now, and it is time for us to strike one final blow in the defense of our homes, our wives, children, and our sacred honor. Will we do it? The hand of the great people of this great State is being raised to strike the final blow—one that will free us from the dominion of the drink demon forever—who will interpose in its behalf and ward off the blow? No man, who loves his mother, his wife, his children, his home, his honor, his country, to say nothing of his God, can do it! The blow must fall sooner or later on the unprotected head of the liquor traffic, splitting it in twain, for God has decreed it; so let it fall with all its force now.

## Appointing Postmasters.

Apropos of the Indianola postoffice affair, we clip and present to our readers an editorial from the Journal and Messenger, of Cincinnati, which, according to our way of looking at things, is the most sensible utterance we have seen:

"The larger question of colored postmasters is a more important one; and many reasons from mistaken premises. A principle which governs Federal appointments is

that no person should be placed in office who is personally objectionable to a majority, or even to a considerable portion, of the people who are compelled to do business with him. The government exists not to give people offices, but to secure the officials who can best carry on its business and best serve the people. In a private business—that of keeping a country store, for instance—the people can buy of the merchant or not. If unpopular, he will probably have competition. In government business, there can be no competition, since the government maintains a monopoly. People are compelled to come to the official, whether they like him or not. Protection of the individual in private business does not compel people to deal with him. The mistake of the colored people after the war was in assuming that the road to advancement lay through office seeking, following the belief that the negro had the right to appointment to office. Many persons at the North did not discriminate between the duty of the government to protect the private citizen, and the arrogant demand for appointment to office. Since there is no right of office-holding, and since it is the duty of the government to secure officials who can best serve the people, it is obvious that the mere question of competency to handle mail, and distribute letters correctly, is only a part of the qualifications for a postmaster. The peace and tranquility of a community is important; the feelings of those who receive most of the mail, even though unreasonable, are entitled to consideration. We believe, therefore, that it is a mistake to appoint a negro postmaster to a position in the South where the white people, who receive most of the mail, object. We are by no means sure that a negro (no matter how competent) would be acceptable as postmaster in all cities and villages of the North. It was understood that President McKinley, with his usual good sense and tact, after trouble over postmastership in South Carolina, gave assurance that there would be few negro appointments in the future. The government maintained its legal right to appoint whom it would, but in practice it intended to consult the wishes of the people of the locality. We believe that in a large way—with numerous exceptions—this is the principle acted upon by the present administration."

## Notes and Comments.

It is a good rule, when in doubt as to what is best to be done, when any phase of the whisky question is under consideration, to find out where the saloon element stand and what they want and then oppose it. You will never make a mistake on the whisky question if you adhere to this rule.

The cable connecting the Hawaiian Islands with the United States was completed at 8:40 o'clock on Thursday evening, January 1. A message of greeting was immediately sent to President Roosevelt by

the Secretary of Hawaii, Mr. Henry F. Cooper, in the absence of Governor Dole, and a reply was returned by the President congratulating the people of Hawaii upon the completion of the cable. Messages were also sent to Mr. Clarence H. Mackay, president of the Commercial Pacific Cable Company, and others, and the line was open for business on the second instant. The laying of the cable to Manila will probably be completed by the fourth of July next.

Dr. Sample struck the question squarely in the center last week. If it is good government for a whole county, as every man in Mississippi will contend, to say whether or not whisky shall be sold in part of the county, so likewise it is good government for the whole State to say whether or not whisky shall be sold in any part, or county, of it. To argue otherwise is nonsense, and not a very respectable brand of that article either.

The Watchman thinks us a little hard on those brethren who part their name in the middle as J. Campbell Morgan does, and very pleasantly suggests that as a man does not choose his own name it does not necessarily indicate "heresy" to sign his middle name in full. Now, while a man does not choose his name, he does, however, choose how he shall write it, and it is suggestive of crankishness for him to sign his middle name. Look over the list and see.

That prohibition prohibits is clearly shown from the persistence with which the American Liquor Dealers' Association is pushing the petitions for elections in "local option" counties. Last July they presented a numerously signed petition to the board of supervisors in Hinds county, which, after an eight days' contest, was lost. Last week they presented another, and the fight is now on, with some prospect of its being turned down. Of the 737 names which compose it, to their glory be it said, Terry, Utica and Edwards furnish one each, while Raymond and Bolton come in for only two each. Would that these could be induced to withdraw so that the record of these towns might be pure and spotless on this great question.

When it became known last week that another whisky petition had been filed telephones were ringing and runners were hurrying around all over Jackson in hot haste. Mr. T. P. Barr, always to the front, rushed into the office of Maj. R. W. Millsaps, announced the fact and asked, "What are we going to do about it?" With his hands full of papers and his mind full of business, the Major said, "I am going to join Mrs. Kells"—in her advocacy of statutory and constitutional prohibition and put an end once and for all to this whisky business in the State. It is coming sure, State-wide prohibition in Mississippi is! Let people send only the right kind of men to the legislature this year, and that kind only. Sound every man to the bot-

tom and elect every man to stay at home who does not favor enacting a law to prevent the evil in the whole State. Keep an eye on the men who are out for governor, too.

When this last whisky petition was filed the circuit court of Hinds county was in session for one of the hardest and longest sessions in many years. The lawyers who for ten years have given their services free of charge to the cause of prohibition were busy with important cases every day, in some of which big fees were involved. What did they do? They left their clients and came down into the supervisors' room, asked for continuance, not long enough to defeat the election by throwing it later than the time prescribed by law, in case the petition carried, but being turned down on this they went into what heretofore has been an eight or ten days' trial, and which will be as long this time, if not longer. The names of these men are Messrs. Brame & Brame, W. H. Watkins and Alexander & Alexander. Whether the petition carries or not, the good people of Mississippi, and of Hinds county in particular, ought not soon to forget these noble, self-sacrificing, patriotic, Christian gentlemen. None of them are candidates for office but they are made of the stuff that all candidates should possess.

The English parliament has passed and the King has signed the long discussed "Educational Bill," which will impose the hardships of the "middle ages" upon our Baptist and Protestant brethren in Great Britain. They say that it will tax them out of house and home and all the earthly possessions they have. They propose to resist the government, as it is an infringement on their religious liberty, if they do, and they will, they will languish in jail as they did in the days of John Bunyan. It is all brought on by the High Church party, which is only another name for Romanism. Shame on the English government! How fast they have declined from Victoria and Gladstone. As to the practical workings of this new Educational Bill, here is what Rev. Thomas Cook, in the *Methodist Recorder* for December 11, says of one of the schools: "In the church to which this school belongs there are six altars, whilst in the school-room there are crucifixes. The scholars are caned if they do not make obeisance to the image. 'Hail Mary,' is taught, and the children are taken to Mass. And under the new law the expenses of this school are to be paid from the public funds, and no other public schools are to be opened in that neighborhood."

## To the Old World.

Last Wednesday I bade adieu to Water Valley and to Mississippi. I did so with a heart full of love and appreciation for one of the best churches and the most generous people I have ever served. I sometimes think that God permits many of us to serve a liberal, spiritual people in order to give us a most delightful foretaste of that higher, Christlike fellowship which awaits

the saints and heirs of glory.

The work, though laborious, has been a blessing and a benediction to me. I can say most candidly that the members, so loyal, so sympathetic and so appreciative, have made me a more humble minister and withal a more consecrated one. Their devotion has been an incentive and an inspiration. A man can't help but preach with such listeners.

During my ministry of nineteen months the church received eighty-eight members. Forty-two were baptized. I made twelve hundred pastoral visits. The church gave for all purposes \$16,150, an average of \$850 each month. This church supports three orphans, pays the board of one ministerial student in Mississippi College, and has recently furnished two rooms in the Orphanage at a cost of \$100. These gifts easily place the church in the very forefront in all denominational enterprises.

Bro. W. Jas. Robinson, of Grenada, is my successor. May I bespeak for him the same hearty co-operation and generous support which has been so cheerfully accorded me. He is worthy of the esteem and the unstinted support of the church. Love him, and tell him that you love him and with joy in his heart he will lead the flock into delightful service.

By the first of February I shall be on the Mediterranean cruise. This trip has been the dream of my ministerial life. To sit where He sat, to walk where His feet have trod will be joy unspeakable. I want the trees, rocks, sea, rivers and mountains to speak to me of Him who made the land sacred and glorious. There is no mountain so renowned as Lebanon, no sea so famous as Galilee, no river so holy as the Jordan, and no city as mighty as Jerusalem.

I want to be so filled with the Spirit of my Master that when I return I may possess a power that will capture the throne of wills and the citadel of hearts.

As I am tossed on a wide sea, and as I traverse the Land of the nativity, may I ask the prayers of the people of Water Valley?

I thank you for your kindness, your sympathy and love, and if we should never meet again may we one day stand together on Mt. Zion and look into the face of Him who gave Himself as a ransom for us.

Most fraternally,

D. D. SHUCK.

## An Open Letter.

REV. T. L. MELLE, PRESIDING ELDER OF FOREST DISTRICT, MISSISSIPPI CONFERENCE, M. E. CHURCH SOUTH:

DEAR SIR:—Several credible and honest persons have told me that in a sermon preached recently at Walnut Grove and repeated at Carthage, in which you were giving some "Reasons why you could not be a Baptist," you asserted that "The Baptists reject the Old Testament Scriptures." Did you make such an assertion as that? If you were misunderstood please write me just what you did say, that I may set you right, before them.

Yours truly,

T. J. MOORE, Pastor of Walnut Grove Baptist Church.



## That Hazlehurst Church.

It was my privilege to be with the Hazlehurst folk on the last Sunday in December last. They are an aristocratic lot, you know, but though I am a commoner myself, I have a weakness for that sort of people. And even in 1875, when hardly acclimated in Mississippi, I attended the Baptist State Convention in Hazlehurst and they let me preach on Sunday morning in their old wooden church, I have felt my weakness in them gaining strength. And this is true notwithstanding the fact that, when the convention met there again some fifteen years later and they had built a fine brick church, they sent me off to the Methodist church on Sunday morning. The chill which I took at this treatment, however, was met by another fact: I had by that time gathered a constituency in Hazlehurst, fully independent of the Baptist saints, when Mr. Robert Miller and R. P. Williams and J. S. Sexton, all old University students, and then beginning to make things come to pass, took me to their homes and feasted me royally, I was comforted in spirit.

It was then, I think, that I first really knew J. C. Conn, a chancery Judge, and the beloved pastor of our convention. He and I were together on some committee, and before we finished our work, we formed a trust, lower the standard of things lovable, devoted each other into it as charter members. When, some years later, the ill-fated Judge Conn foreboded the dissolution of our trust, my heart was very heavy for a time; and since his recovery, I could be partial to any church that would tolerate him in its membership.

It is not surprising therefore, that I have been in the habit of seizing upon whatever flimsy, pretext I have the train at Hazlehurst and enjoying the hospitality of its noble people. They have been helpful to me, too, in my work at Hillman College: Bro. Hemby and Bro. Ratliff, for example giving me their daughter and Bro. D. M. Miller, whose margin of vision lacks some twelve years yet of the budding-school age, giving me his horse and buggy and driver, and directing me to the worth cultivating.

Surely these people have been dealing in purple and gold, in material colors both, and so have come under suspicion of having a tendency to rot. And if I were to call them Royal Baptists, I do not believe the charge would separate them from me permanently. During 1902 they have been working assiduously on their already handsome brick house of worship, correcting here and there some defects in structure but giving no stress of their attention to beautifying the audience-room. They asked me to be with them in December and help to dedicate anew to the praise of God the now completed offering. I declined; not because I was out of sympathy with what they were doing, but for the reason that I do not feel myself equal to the service at the hands of me. But their pastor, Bro. Williams, who, I afterwards found, was a strong hand with them, circumvented me. The man has

something about him that I cannot make perfectly intelligible, an artless witchery, an innocent, seductive subtleness of words that do not seem to mean much and yet easily prevail. So I promised him, and went and preached the best sermon I could make in the time allowed me. It was not wholly satisfactory to the preacher, though I heard no painful criticisms of it. After the sermon the pastor proceeded to take up a collection to clear up some remaining obligations, and, would you believe it, Bro. Bailey, the very first to respond to him with subscriptions were my old-time University boys, R. P. Willing, Presbyterian and J. S. Sexton, Methodist, both of them wealthy and busy lawyers now. I never saw the like. My! if they were only Baptists!

I have said nothing about the lovely auditorium, and it is not worth while to do so. I cannot describe it. I should about as soon attack one of Wagner's grand operas with the hope of conveying to my readers an adequate expression of its movements. The room is a bloom of beauty. The soft colors of the frescoed walls fade or deepen one into another and here and there are broken with gold; the rich stained glass windows give a "dim religious light," and the quiet harmonies of the velvet floor are in keeping with walls and windows. Some \$2,000.00 were spent on this work. I have seen all the audience rooms in Mississippi, but I doubt if there is in the State another that will equal this one for beauty. I am glad the brethren have done this gracious work in honor of our Risen Lord. Nothing is too costly or too beautiful for him who made this world so lovely, and whose "visage was so marred" for love of us. And I trust that, as they come up to his house henceforth, it will be more than ever before, to "worship the Lord in the beauty of holiness."

By previous arrangement Dr. W. T. Lowrey was present at the evening hour and preached on the character and work of John the Baptist. It was an excellent discourse, wrestling with sharp points, and was listened to with unflagging attention. Lowrey is a good one, but he keeps me constantly uneasy. He is so often mistaken for me that, if I should preach a good sermon, he might get the credit of it, and if he were to preach a poor one, it might be charged up to me.

Bro. I. N. Ellis, and his charming family entertained me during this visit. They have a palatial home and dispense their hospitality with lavishness perilous to their guests. They gave me oysters, red-snappers, wild ducks and et cetera. In the Sunday-school and church Bro. Ellis fills the full place of a man; up town, he keeps a bank; at home he keeps several bird-dogs and guns; in his sitting-room he keeps good cigars and smokes with his guests if he has any, and without them if he has none. I trust that he may live long and increase in usefulness and that I may be allowed to visit him again.

J. L. JOHNSON.

Hillman College, Jan. 7, 1903.

Post Script: A happy New Year to you,

Bro. Bailey and Bro. Price, and a blessing upon you both and all the readers of THE BAPTIST.—L. J.

## Southeast Mississippi.

## HATTIESBURG.

Since my last communication, it has been the privilege of your correspondent to visit Hattiesburg, the future commercial metropolis of our State. If the reader is disposed to question this statement, let him ponder the following facts, with his eyes upon the map of Mississippi:

Hattiesburg has short and direct railway connection with three important deep water ports: with New Orleans by the N. O. & G. E. Railway, 111 miles; with Mobile by the M. J. & K. C. Railway, about 100 miles; and with Gulfport by the G. & S. I. Railway, 70 miles. These competing lines to important seaports assure to this young city permanent business advantages, which will appear at a glance to the intelligent mind. The four railroads which intersect at Hattiesburg make her already a railroad center of no little importance, and these, together with the other roads in contemplation, and which will no doubt be constructed, make her the natural distributing point for a very large and rich territory. Her rapid, permanent growth, and commercial importance are no longer problematical—they are assured.

Some other facts will be of interest to the readers of THE BAPTIST. Quite a number of new, beautiful, large, and substantial business houses and residences are going up, such as would do credit to any city. Two large, attractive, well arranged, and comfortable public school buildings have been erected in different sections of the city, at a cost of \$12,000 each, and the enrollment in these schools aggregates 760 pupils.

The large compass has a capital stock of \$100,000, and the oil mill has \$50,000 capital. Of the three banks, two of them paid dividends of 10 per cent., besides increasing the surplus. The new bank recently received \$50,000 of deposits in one day, while one of the older banks received deposits aggregating \$98,000.

Not to speak of the smaller saw mills, an immense plant located here employs 800 men, requires an average of 20 acres of land to supply timber for one day, and owns timbered land sufficient to supply it for twenty years.

The streets are named and posted, the houses numbered, and it is expected that free delivery of mails will begin this month. An excellent quality of artesian water, suited to all purposes, is obtained in great abundance at the remarkably shallow depth of 600 feet, or less.

The lands around Hattiesburg are well adapted to horticulture, fruit-growing, and general farming. Some of the lands produce 400 gallons per acre of superior syrup, which commands a ready sale in the local market. The locality is well adapted to manufacturing enterprises, and capitalists will not be slow in finding this out. Surely, the prognostics for the

growth of Hattiesburg into a prosperous and important city, are in the highest degree favorable.

I am delighted to report our Baptist cause in Hattiesburg in a healthy and prosperous condition. Bro. L. E. Hall did foundation work here and did it well. He was followed by a brother, the present pastor at Blue Mountain, whose name I cannot now recall. He did excellent work during his brief pastorate, which was cut short by his failing health. Then came the present pastor, I. P. Trotter, as "a man sent from God," and the pleasure of the Lord is prospering gloriously in his hands.

Hattiesburg claims a population of about 7,000 and five denominations have houses of worship there; but the Baptist church is the finest in town, centrally located, and is worth as much as all the other churches together. When Bro. Trotter took the pastorate, Jan. 1, 1902, there was a debt of \$5,000 on the house. That debt has been paid, 142 additions have been made to the membership, and the Sunday School has grown till the number of teachers has been increased from ten to sixteen. On the Sabbath preceding my visit, there was an attendance of 187 at the Sunday School, and the last report on the subject gave the average attendance as 170. Understand that the church will soon buy or build a pastor's home.

The Baptist outlook is truly encouraging. Indeed, I cannot see how it could be otherwise, when there are forty brethren in the membership of the church that will lead the prayer meeting. (Matt. 18:19-20). Sodom would have been saved for ten's sake, and surely the Lord will wonderfully bless Hattiesburg for the forty's sake. We should not be surprised to hear glorious news from Hattiesburg at any time. The Sabbath School, as well as the church, is trained to giving, and we know that "God loveth a cheerful giver." In addition to paying for her house, the church has not withheld her offerings for missions, etc.

Bro. Trotter claims that this is the best church in the State, and adds, "it is a treat to work in it." There is no brag about this claim, and I know not how the other pastors will take it, but to this scribe the claim seems well founded. My brief but delightful sojourn in Pastor Trotter's home, revealed to me one of the secrets of his success. His wife was an Eager, a sister of Geo. B. Eager, a noble woman, of royal birth, a help-meet indeed—a "favor from the Lord."

I must not fail to mention Bro. L. G. C. Gates and his work in Hattiesburg. I met Bro. Gates only once and was with him only a few minutes. He came in September last to take the mission work, and is now supplying three stations. Bro. Trotter says his work is very encouraging and that Bro. Gates "is the man for the place." May the Lord prosper his labors in the gospel. There is, however, a "tinge of sadness" in the fact that Bro. Trotter has the names of 300 Baptists in Hattiesburg who have not yet identified themselves with the church there. "Were there not ten cleans-

ed? Where are the nine?" Many of these will, no doubt, soon affiliate with the church.

## EASTABUTCHIE.

In company with Pastor A. J. Rogers, I boarded the train at Hattiesburg for Eastabuchie. Here I enjoyed preaching to Bro. R's people, who received me cordially and gave me an attentive hearing. This is a small band, but they are doing good work, have a growing Sunday School, and there are signs of progress. Bro. Rogers accepted a unanimous call to serve the church another year.

Monday morning Bro. Rogers kindly assisted me in canvassing the saints for THE BAPTIST and rendered me appreciated service. I then boarded the train for

## ELLISVILLE.

Here I was most cordially received by the beloved pastor, O. D. Bowen. The hours spent with this man of God will ever be remembered with great pleasure. Thank God for such brethren.

The weather became bad with heavy rainfall, and I decided to spend the next day (my birthday) with my family. At 4 o'clock p. m., I was at home, after an absence of nearly three months. All well. God be praised.

W. M. REESE.

## Parting and Meeting.

With sad hearts we left our beloved flock at Crystal Springs, where we had labored together for nearly four years. They were kind to us and we love them and pray for them.

After a few hours we reached Gloster. A large delegation of the church members met us at the depot. Bro. E. B. McLain had his new surrey and pair of white horses on hand and drove us to his beautiful new mansion on Main street next door to the church where an informal reception was tendered us for the rest of the day, many of the members dropping in and spending a few minutes.

Bro. McLain very kindly informed us that we were his guests until we could move into the "Pastor's Home."

Sunday was a beautiful day and a large congregation assembled for worship at both hours. The Spirit was present in comfort and power and we had a gracious day. At the morning hour my wife and I united with the church and also another brother and sister came in by letter.

Our goods came promptly and the brethren hauled them to the "Pastor's Home" and on Monday we went to work to unpack. Dr. Paxton came and to work he went. The Doctor brought a hand with him and other brethren sent in hands so that after two days of hard work we were able to move into our home. Tuesday night was to be our first meal in our new home and we were tired and had no cook. What should we do? Just then Bro. Harrell came with a splendid supper ordered hot from the restaurant. We had orders not to build a fire in our stove next morning. What does it mean a day of fasting? Why no, it means that Dr. Pax-

ton had ordered the restaurant to send a hot breakfast to the pastor's home. What next? Why, a good hot dinner steaming from the stove, sent by Mrs. Hill and Mrs. W. H. Ratcliff. Well, I guess that is all? No, Dr. Paxton came again, and this time he said, "get your pantry ready for the church members are going to fill it. Well, we had stood it all right up to this time, but now we just turned the house over to the Dr. and grocer man and others, and we went off to have a cry of gratitude for such a good and generous people. This is like I have read about but have never experienced it before. But this is not all. Bro. McLain, E. B., gave us a cook stove, and the ladies of the Society gave us a china closet and today Bro. Harrell sends in a cord of stove wood. And now here comes offerings from Sisters Jenkins, Albert McLain and Frank Robinson and others who said they got left out of the regular pantry filling the other day. Other dear loved ones have rendered special favors, among whom are Bros. B. E. Jacobs, Robinson, Bros. Ratcliff & McPhearson, etc., etc.

God bless them all and help us to be a true and helpful pastor to them.

One thing comes to cast a gloom over us all. Dear Sister E. B. McLain was taken ill a few days ago but was not regarded dangerously so until Wednesday noon, the 7th inst. But now she is near death's door and we are fearful that she will be taken from us. We are so anxious that the Lord may spare her to us for we need her so much. She is already a mother to us.

Please excuse me for such an extended letter. I could not help it. I want all of our friends to pray for us here in our work. May God bless THE BAPTIST and all of her readers during this year and give us a great year in the Lord's work.

Devotedly,

W. A. McComb.

## Ministerial Education.

To the Baptists of Mississippi:

DEAR BROTHERS AND SISTERS—Believing that the best way we can show our appreciation for the many blessings bestowed upon us by our Heavenly Father, is to give enough of the means entrusted to us to enable every one in the State of Mississippi whom God calls to preach, to get an education.

I sincerely ask that one hundred or more of the Baptists of Mississippi covenant together with me, and say that we will meet on Thanksgiving day of each year for ten years, at whatever place is agreed upon, and give thanks unto the Lord and one hundred dollars each for ministerial education.

Now, brothers and sisters, don't take exceptions at one hundred dollars each. If you think that too much for you to give, just give whatever amount you are willing to give. Hoping that every Baptist in the State will consider this petition for Christ's sake.

Your brother in Christ,  
R. W. OGUN.  
Hazlehurst, Miss.



## The Sunday School And Mississippi Baptists.

### 2. What the Pastors May Do.

In Sunday-school work, as in all things else at which churches work or fail to work, the pastor is the key to the situation. Baptists are generally going to do what they think they ought to do and they generally think they ought to do what they are ought to do. If a church is alive on the mission question or the matter of education, you may count on it that there is a live pastor around somewhere. No church is going to rise higher in its work than the ideals set by the pastor.

What then has the pastor to do with the Sunday-school work? To superintend the school? No, that means. In fact in a large number of cases it would be impossible with the one month preaching as is so largely the case in Mississippi. But he can do something that will be of real value to the work.

As the starting place in the pastor's usefulness in the Sunday-school he must have the Sunday-school spirit and the Sunday-school idea. He must believe in it. He must see it in its right relation to the work of the church of which he is pastor. The Sunday-school is not a side issue, it is not a "children's church," it is not "the nursery of the church," it is a church meeting for the study and teaching of God's Word and is as much a part of the work of the church as the preaching of the gospel or the work of missions or benevolence of any kind. It is the greatest agency for the dissemination of the Word of God. It is the teaching agency of Christianity. The home, older than the church, has its place; preaching, the divine method of publicly proclaiming the Word of God, has its place in the work of the churches. But teaching likewise has a place and a very important place, and has that pastor who finds that out and sets it for the advancement of the kingdom of God.

The pastor, if of any real use to his people in the Sunday-school, must have something more than the Sunday-school spirit. He must have some information. It is a lamentable fact that a great many pastors do not know Sunday-school work. They have a hazy sort of notion of it. On general principles they think that it is a good thing to have a Sunday-school in the church. It gives the women and children something to do. He will even go sometimes himself and break into the teaching of the lessons and shake hands with the scholars and the teachers and walk about over the school from class to class and make a nuisance of himself generally and really think that he is helping in the work. Ask the average pastor to tell you what he thinks of Decision Day and see the blank expression on his face. Ask him to give you the plan for the House-to-House Campaign and he will probably ask you what the thing is anyhow. Does he have a Home Department—he has not so much as heard that there is such a thing as a Home Department. Sad, you say? Yes, it is sad but it is true. From the Sunday-

schools come from eighty to ninety per cent. of all of the additions to our churches and yet the great majority of the Baptist preachers only care for the Sunday-school in a general sort of way and while they are not in any sort of sense masters of the situation as they are when it comes to preaching the gospel. Ask your pastor to conduct the Teachers' Meeting and see if he does not preach you an expository sermon on the lesson for next Sunday. It may be a good sermon and will do good, but that is not conducting the Teachers' Meeting.

How may he inform himself and get the Sunday-school spirit? If he does not want to do it there is no hope for him. If he does, there is a way. Read books. No pastor can read Dr. Hatcher's master-piece "The Pastor and the Sunday-school," and have the same feeling toward the Sunday-school afterwards. "The Ministry of the Sunday-school" by T. Harwood Pattison is very helpful. As an all round book to let one know how to do Sunday-school work, few, if any books have been produced which excell Dr. Schauffer's book, "Ways of Working."

Pastors should avail themselves of the many meetings of Sunday-school workers. Sunday-school institutes are being held under the direction of the Baptist State Convention of Mississippi; in the various counties of the State are county Sunday-school Conventions held under the auspices of the International Convention of America. These are all helpful. It would have paid any church in the quickening of its Sunday-school work to have sent its pastor to the Pastor's Sunday-school Institute at Louisville, Ky., last December.

The pastor should lead his people in Sunday-school work as in all of the other work of the church. In the first place he should see to it that his people have a Sunday-school and a good one, one that will not stop for cold or heat. He can lead his people in Bible study. Where there is a mid-week prayer service what could he do better than direct the minds of his people along lines that will be helpful in their study of the Sunday school lessons? A series of studies by the pastor in the lives and times of Saul, David and Solomon given his people next May and June would do much good to the teachers who are to teach the lives of these three men during the last six months of the year.

The pastor is the power behind the throne. A wide-awake man in charge of every church in Mississippi as its pastor would work a revolution in the Sunday-school condition in the State. Bro. Leavell is seeking to help the pastors along that line. Use him freely. Write him. Have him come to your church. Attend his meetings. Get yourself, Bro. Pastor, in touch with what is going on in the Sunday-school world. It will make you better and your church a better church.

B. W. SPILMAN,  
Field Secretary.

Sunday-school Board Southern Baptist Convention, Nashville, Tenn.

## Decision Day.

BY GEO. A. LOFTON, D. D., in Reflector.

No set apart a day in the Sunday School to settle the question of salvation among the children seems contrary to the genius of Christianity in its simple, primitive form.

The Bible says: "Today, if ye will hear his voice, harden not your hearts." There is no tomorrow with the sinner, and "Decision Day" fosters the sin of procrastination to a future time of what ought to be done today. Every day and hour is decision day for the sinner, and every teacher of a class of children or adults old enough to believe, ought to be taught and urged to believe and be saved now, and be baptized into the fellowship of the church. A future decision day is arranging a plan for God to save at a given time those who ought to be instructed every Sunday to decide for Christ as soon as God wills, or as soon as possible.

If we are to go out to compel them to come in, we ought to do it every Sunday. We do not need to wait for a decision day-compulsion; and the children may hear every day the appeal of the Savior to their voluntariness: "Suffer the little children to come unto me and forbid them not (by a future set time), for of such is the kingdom of heaven." Now is the day of grace, and some of the children might die before "Decision Day" comes around.

Again, the method is unbaptistic, because unscriptural. It is one of the newisms being formed which would indeed authorize the designation, "Baptisticism." In fact it is a step toward ritualism and smacks of the "confirmation" business of the Episcopalians and Catholics, somewhat adopted recently by Methodism. It is salvation by "groups," instead of "grace," in which, after drill and preparation, the children are to confess Christ and unite with the church by baptism. Once established the custom, and you may be sure the children will wait for "Decision Day," and it will not be long before the Baptists will have the confirmation act in full force. The result will be that this sensational novelty will lead to profession without conversion, by means of education instead of regeneration.

Baptists stand for individualism, spontaneity and the voluntary principle of the New Testament. "Decision Day" for the conversion of children by groups, and after a long drill for the purpose, is opposed to these great fundamental principles of Christianity. Baptists are not opposed to organization in methods of work. They often set times for special effort in revivals; collections and the like, but they are opposed to fixing a method by which, or a day upon which, God will save souls. God has his own method and day for that purpose, and it is our duty every day to ask sinners to come to Christ. Baptists are not opposed to teaching, drilling, educating children in the knowledge of Jesus Christ; but, at all times and under all conditions, the Baptist cries: "Repent towards God and believe in the Lord Jesus Christ"—now.

There is danger of Baptist isms. Recently in the Georgia Baptist Convention a brother offered a resolution practically accepting State aid in the support of Baptist schools. A Baptist pastor not long since announced that his church would receive alien immersions. The Baptist Congress of late date maintained that baptism was not essential to church membership. Some Baptist preachers wear gowns and some churches practice a sort of liturgical service. Some of the Baptist churches keep Easter and Lent. Now we are clamoring for a "Decision Day." Some have invented the word "Baptisticism." I do not claim any goodness or excellence over my brethren. I am a poor sinner saved by grace, and not learned or wise; but may my tongue cleave to the roof of my mouth and my right arm fall from my shoulder, if, as a Baptist, I ever adopt "Baptisticism" or any of these other isms creeping into Baptist ranks.

Nashville, Tenn.

## "On the Wrong Scent."

One of eminence said: "Half the world is on the wrong scent in pursuit of happiness." And this would apply to Christendom, to say nothing of heathendom.

Tousser's Master's pleasure was in the chase of the fox, but he got off after a hare and spoiled it all—"on the wrong scent."

J. Gould got hot after railroads and other things and hoarded millions, but forgot the side of philanthropy and the Master's pleasure—"on the wrong scent."

"Elizabeth" sought high sailing on the "Queen's bench" and enlargement for the kingdom and, in the end, cried: "Millions of money for a moment of time"—"on the wrong scent."

Saul forgot the Amalekites and killed them—except Agag and some oxen—and Samuel said: "To obey is better than sacrifice"—"on the wrong scent."

A man went down to Joppa and paid the fare to Tarshish, to cease hearing the Lord, nor dwell in his presence, and a whale swallowed him—"on the wrong scent."

A young man wanted eternal life. He had kept the commandments, but not being able to sell what he had and give to the poor, "he went away sorrowful"—"on the wrong scent."

Another dressed in "purple and fine linen" and "fared sumptuously every day," while one of poverty lay at his gate with sores, in need of "crumbs." "The rich man died and was buried; and in hell he lifted up his eyes, being in torment"—"on the wrong scent."

Drummond says: "There is no pleasure in having or in getting, but only in giving;" and he is hardly less than half right, for One of Supreme Eminence thought it "more blessed to give than to receive," and "gave Himself a ransom for many," bearing our griefs and carrying our sorrows.

He died that we might live, and Paul, contemplating this fact, said: "We ought also to lay down our lives for the brethren."

And the life that thus yields itself up is not sordid with gold.

J. E. PHILLIPS.

## "Live Upward."

"Do what thou doest as if the stake were heaven. And this thy last deed ere the judgment day." "Not failure, but low aim, is crime." "Show me a contented slave, and I will show you a degraded man."

Billy Winkle is a slave. He does no work, yet obeys perfectly, his master. Like the prodigal, he is "joined to a hard man." His wife sells goods all day and keep books at night to support her home and—"Billy." One said of her: "She is a splendid lady; she supports her husband and he is a drunkard!" She lives upward, he downward.

"A man proves himself fit to go higher who shows that he is faithful where he is."

"A man cannot aspire if he looks down." "Life should be lived in earnest . . . It is fuller of duties than the sky of stars."

"The hand cannot reach higher than does the heart."

The heartless reach not upward. Matthews would crush the law and sell whisky. He murdered two men and, behind the bars, he wrote of the blackness of his soul and when and how he first besmirched it. Starting, he continued reathing downward 'till he laid the rope over his head and thrust his soul into the lake.

A negro said: "When I found I was black, I resolved to live as if I were white, and so forte men to look below my skin."

J. E. PHILLIPS.

## The Other Side.

Not long since a person said, she would not marry a preacher for anything, and then proceeded to picture the numerous ills which come to the aforesaid brother and his folks.

Well, there are two sides to this thing, and I have preferred to see the other side, and of it, I shall write.

Considering all things, concerning the preacher and his family, they live better, and for their means and endowment occupy a better social position than any other class of people.

Attentions and courtesies are bestowed upon them, they have access to the best homes in the land, and it seems to me they are about the most petted set of folks I know.

A bit of my own experience may not be amiss. Twenty-three years ago I met a preacher, and went off and set up house-keeping with him, and to this good day we have been seeing the other side.

Books should have to be written to tell all the beautiful, tender, and substantial kindnesses that have been ours; and names by the hundreds must be recorded to tell all who have helped to make so much sunshine in our lives.

Seven years ago it occurred to me to keep an account of the many gifts which come day by day, and to write the name of the donor with date of receipt.

This I have religiously done, and the result has been such a source of pleasure that it makes me wish I had made these little notes for each year since I have owned the preacher.

As it is, for those years when I did not keep the memorandum, there is the aroma which comes from the memory of the blessed ones, who shared with us, and who delighted to make us happy. Their names and faces are in the heart's treasure book, never to be effaced in this life, or in the one to come.

Besides the substantial, the value of which shall be given, there have been dainty meals for the sick ones, flowers, and books and magazines, and complimentary entrance to all the concerts and entertainments, and sweet notes full of encouragement, and numberless other attentions, the sum of which has made a tremendous lot of happiness.

The gifts have ranged in size and value from a horse and buggy to a dozen eggs, and for the seven years, are as follows:

1896	\$240 60
1897	103 40
1898	122 35
1899	140 50
1900	87 60
1901	114 95
1902, up to the present	98 65

Who may say that I have not enjoyed keeping my seven little books? I certainly have found in them much to delight me, and I mean to add to their number each year that God permits me to be

"A PREACHER'S WIFE."

N. E. Now, during the time of which I have written, there have been some rainy days, some sickness, some trouble, and some hard times, but this side of the picture is kept turned to the wall, and there it must stay; while the lovely one is kept in view, and I am never tired looking at and speaking of "the other side."

What are those large boxes seen almost daily going to and from the freight depots in our busy city? Why, they are boxes which contain pianos and organs going to and from Patton & White's music emporium at 318 East Capitol street. When in the city, do not fail to call on them, examine their fine line of musical instruments and talk with them. They are affable gentlemen and will take great pains to show you their goods and give you all desired information in their line of business. We travel all over the State, and find their pianos and organs almost everywhere we go. It is gratifying to hear on every hand expressions of entire satisfaction with the instruments sold by these gentlemen. Considering the large amount of satisfaction and entertainment afforded by a good organ or piano and the low prices at which they are now sold, it is a wonder that one or the other is not found in every home. Write to this wide-awake firm for styles and prices of goods.

Saladin, the great Moslem hero of the third crusade, died at Damascus in the year 1193. Just before his death he said: "When I am buried, carry my winding sheet on the point of a spear before my corpse and cry, 'Behold, these are the spoils which Salah-ud-deen carried with him to the grave!'"—Selected.



## Christmas Sermon.

"Matt. 2:1. When Jesus was born in Bethlehem of Judea."

(This sermon was preached to the congregation of the 41st Ave. Church, Meridian, by pastor Rev. D. W. Bond, Dec. 21st, and the church requested him to prepare the following notes of his sermon for publication in THE BAPTIST.)

Christmas (Christ-mass—"a sacred feast") is a commemoration of the divine manifestation and nativity of our Lord. His divine manifestation was first declared at His baptism; and His nativity, a part of the record of which is my text.

WAS CHRIST BORN ON DEC. 25TH?

If one thing connected with history is true, that thing is, no living man knows when Christ was born—neither the year, nor month, nor day of the month. Of course, wise and good men are in the world who prefer to take issue with me and assert positively that they do know, but the greater the scholar the greater care does he use in speaking with any certainty. Dr. Edersheim, who has written, doubtless, the greatest and best life of Christ that has ever been written outside of the four Gospels, takes the position that Dec. 25th as our Lord's birthday is historically correct. He bases his arguments on evidence furnished in the "Talmuds" and other Jewish writings. Dr. Giekie, who also has written a good life of Christ—himself a great scholar, bases his arguments on the same material as Dr. Edersheim, but has reached a different conclusion. Milton, following the immemorial tradition of the Church, sings:

"It was the winter wild  
When the heaven-born child,  
So meagrely wrapped in the rude manger lies;  
Nay, he, it was we to him,  
He, the soft, the gaudy trim,  
With her that Mother used to sympathize;  
It was no reason then for her  
To consort with the sun."

The poet, alone creates the bleak wintriness of the time, for the outlying shepherds on the hills around were living witnesses of the reverse. Dr. Giekie says, "Yet it seems probable that the great event took place between December 749 of Rome and January 750." (Life and words of Christ, vol. I, p. 122.) Petavius and Usher fix the date of Christ's birth Dec. 25th, 100 years before our era; Auger and Winer, 100 years before our era, in the spring; Scaliger, 100 years before our era, in October; Eusebius, 100 years before our era, on December 25th; Eusebius, two years before our era, on January 6th. Dr. Robertson of the Southern Baptist Theological Seminary says: "The chief thing that appears to me is that December 25th is not the time when the shepherds would hardly be out in the fields at night with their flocks, which were usually taken into the folds in the winter and kept there until March." He continues by saying, "If one might hazard an opinion, it would be that Jesus' birth occurred in the summer or early in the fall." With reference to the flocks being in the hills from November till March, Dr. Edersheim says: "A passage in the Mishnah (Shek. 7:4) leads to the conclusion that flocks which pastured

there were destined for temple sacrifices." Com. (Baba k. 80 a). "The same mishnaic passage also leads us to infer that these flocks were allowed to lay out all the year around." (Life and Times of Jesus the Messiah, vol. I, p. 187). Now, we come back to our proposition—no man knows the year, month, or day, on which Christ our Saviour was born into this world.

## THE OBSERVANCE OF CHRISTMAS.

While we cannot know with any degree of certainty as to the date of our Lord's birth, still the fact of His being born is recorded by all and can be disputed by none. Now, the celebration of this event is a powerful factor for good. The celebration of any event is powerful in influencing the human mind. The oft-recurrence of these events naturally freshens the recollections and deepens the impressions of the events to which they are connected. How the celebration of the 22nd of February generates true patriotism! Also the 4th of July! Year by year the minds of the young and old are made to contemplate one of the greatest events the world has ever known—the birth of Jesus Christ. Hence, the celebration of this day is a factor for good.

1. The origin of its observance. During the second century (A. D. 100-200) it began to be observed together with the feast of Epiphany, on January 6th. This continued until about the middle of the fifth century, when Christmas and Epiphany were separated. The first separate observance of Christmas on December 25th, was in the latter half of the fifth century—(A. D. 476) says Conybeare—(Am. Jour. Theo. Jan. 1899). This day being peculiarly appropriate, associating the birth of the Son of righteousness with that of the physical sun. Thus, the origin of its observance.

2. How should it be observed? If there is one thing explicitly taught by the character of the occasion, it is, the firing of big guns, the blowing of horns, and such festivities, do not belong to its celebration. These belong to an age when the heathen celebrated a great event in such a way. The idea that forces itself upon all is that this is to be observed in accordance with the spirit of religion. The perfect silence in the New Testament, among the Apostles and early Christians, obviously teaches us that Christ did not intend its observance to be a part of our religious practices. If, however, its celebration annually can be the means of promoting good, no objection should be brought against it, but we should encourage its right observance.

Today it is many things to many people. It is one thing to the man who sees in it nothing but that long wished for jug. To this class, Christmas is a time to drink. To many others it is a time for great feasts. Their tables mourn under the burdens heaped upon them so unmercifully. Others look upon Christmas as a time to enjoy worldly and unchristian amusements in an unholy way. The children for months have indulged in many pleasant thoughts of what it has in store for them. Their nightly dreams and fondest hopes

are to be realized on that eventful night.

There are some temptations incidental to Christmas. Everybody knows it is a time for gifts, but Satan comes in and tempts men to be unwise in them. He urges men to spend money for costly gifts that they are not able to buy. Many leave their debt unpaid and indulge in this. This ought not to be. Another temptation peculiar to this season is drinking. All know that it is a time for joy. The angels set us the example. We all know this so well, but Satan appears on the scene and persuades men that what he does he ought to do it right—it is going to be happy, he happy sure enough. So, some are so glad until they get drunk. It ought to be—

1st. A time of great joy. If we have been sad and heavy the year throughout, let us now lay it aside and be filled with joy. The angels came to the shepherds by night, saying, "Fear not, I bring you glad tidings of great joy."—(Luke 2:10). It was a joyful occasion to the angels, and it ought to be to this world.

2nd. A time for the exchange of presents. By the exchange of presents we give love a voice, and friends far apart draw near on this day in good cheer. Will we not so observe it? May our minds, above all, turn to God, who in giving His only begotten Son to us and for us, gave His love a living voice, and may it bind us who are far away from Him, closer to His cause!

3rd. A time to remember the poor. While many children allow their minds to wander to this eventful night, knowing that then they shall be filled, others know full well that Christmas has nothing in store for them. Many of us will enjoy our homes of luxury, while the cold hand of want is feeling about in that of our neighbor. Let us look around and find one of these dear ones and see that Christmas to us is a time to make a soul happy, as God, in the gift of His Son, made this world happy.

## College Tidings.

For years the Baptists of Mississippi have been talking of the day when Mississippi College would have a \$100,000 endowment and enroll three hundred students in a session. Well, this hundred thousand is arranged for and we shall surely complete it within three years out of the notes and promises now in hand. This session we have enrolled 292 students to date. Eight more would make the 300. Very few students enter after this time in the session, but we are hoping that 8 more will come. Can't some of our friends help us to secure 8 more?

And don't forget those endowment notes. They were due January the first. Many have already sent in their payments. It is very important that the payments be sent at once so that our efficient investment committee can invest the money and let it begin its work.

Our meeting at Clinton Church begins February 1st. The noble Fred Hale is to be us. We have recently been under a

shadow. One of our most lovable students has been called from time—Clifton Faust, of Gloster, who died at his home on Sunday, Dec. the 14th. He went home sick, but expected to be able to return in a short time God called him. He was a noble boy. We loved him and the memory of his life is precious. He has gained, we have lost.

"Friend after friend departs,  
Who has not lost a friend?  
There is no union here of hearts,  
That knows not here an end.  
Were this vain world our final rest,  
Living or dying none were blest."

Truly,

W. T. LOWMEY.

Clinton, Jan. 12, 1903.

## Greenwood.

Our meeting of two weeks closed last Friday night. Dr. Fred D. Hale did the preaching, except one sermon by Brother Rowe, when Dr. Hale was sick. The preaching was of a high order. Rarely have I heard better. The immediate results were not what we had hoped for—one for baptism and six by letter and relation—but I am sure seeds were sown that will bring a future harvest.

We have hope of retaining Dr. Hale permanently in this part of the State. At least he is to remain in the State for some weeks, having engagements at Greenville, Meridian and Clinton.

W. M. BURR.

## Blue Mountain.

The pastor was absent yesterday, closing up his work at Holly Springs; but our people here had two good sermons from Bro. M. R. Cooper, who is here spending a few weeks with us. In the afternoon he baptized two for the pastor.

Our church closed up the year entirely out of debt. The church pays pastor's salary monthly. We have the largest Sunday-school in the history of the church. Our Foreign Mission collection reached \$150.00. No church in the State has a better board of deacons than we have at Blue Mountain.

We enter the new year hopefully. May there be an advance all along the line this year throughout Mississippi.

J. N. MCMLIN.

1903.

The new year has come with its duties and responsibilities.

It will doubtless be the last with many. Let us make it the best.

Three questions: Are you where God wants you to be? Are you doing what He wants done? Does He want you to do it?

Then go, and fear nothing. You may not reap "an hundred fold," for all soil is not the same. Don't be discouraged should the yield be small. Remember that duty is yours, the increase belongs to God. Brave and loyal soldiers are called to stand in hard places. Do your duty and God will take care of results.

R. H. PURSER.

Brookhaven, Jan. 9, 1903.

## A New Year's Text.

If you will pardon me for the presumption, I want to give you my text for my first sermon in the new year, 1903.

Phil. 2:5. "Have this mind in you, which was also in Christ Jesus" (R. V.) I am giving this as a motto for the new year. Surely, the mind of Christ is our need today, will be all the year.

I had good meetings at Taylorsville and Summerland.

The first issue of THE BAPTIST will be hard to improve. Searcy's, and Boone's articles are full of instruction. W. H. Boone is my neighbor and knows what he writes. He opens a new field for thought, one of great magnitude. I want to go on record as worker for THE BAPTIST for new year.

Your brother in Christ,

T. J. MILEY.

## A Correction.

BRO. EDITOR:

My little piece about Baptists in Ohio says 5,800 children in Sunday-schools. It ought to read fifty-eight thousand. Perhaps it was my fault.

They have nearly as many Sunday-school scholars as there are church members, and yet, scarcely enough persons baptized in the State to cover the losses by deaths. How is this to be accounted for if the Sunday-school is a factor in the great work of evangelization?

J. R. SAMPLE.

## How it Works.

BRO. EDITOR:—Most men never bestow a thought upon any subject in which they have no direct interest. This generally is the common routine of human affairs. We are so immersed in individual self, for pecuniary gain or striving for the survival of the fittest, that reforms are of secondary consideration. This is why needed reforms are so slow of being accomplished. The minds of most of us are so captured on money that Esau like, we get rid of our birth-right, or compromise it so that we can't enjoy much of what we profess to have. The devil is continually knocking at our door to get in his bill of fare. We are just home from church to open a letter from a distillery in Kentucky that prides itself in having good whisky from one to ten years old. Oh temptation, art thou strong enough to resist this offer at this juncture? The most we can say here is, that these circular letters are missionary work, and up-to-date with any religious denomination of our day. This first catches hold of the father, and then the children learn from example, and the result is, a whole family learns that there is no great harm in drinking whisky. In this case the father has taken in more territory than he can well manage. That 4-quarts cork screw and wine glass has captured a whole family. The liquor traffic is a very large one, and is making its inroads into good society, in every walk, and corner of the globe, and to describe its work, no sentence fits so well as the devil in harness, for it ruins homes, and wrecks families.

We have always thought that drunkenness should be made a crime, and punished as other crimes are punished. There is not

a business firm anywhere of importance, that will employ anyone that gets drunk, and in the face of this, it seems strange that our law-makers are opposed to interfering with these free-thinkers, when these business firms are doing the very thing they denounced. Fanaticism cannot be charged here, for it is a matter of dollars and cents, and a good standing in trade.

Under the license system, every community will have a dram-shop, and about Christmas time, we have a pondemonium of foolishness, that wrings tears from mothers, as this monster, Herod like, has made its inroads into the family circle, for it Rachel, weeping indeed. The student of human depravity has something here like the lower regions spoken of in Pollock's course of time. There is no sort of business that will turn up anything where whisky has a hand but ruin. It is the father, and grand-father of wickedness. About as deadly as a weapon in the hands of an idiot. If there is any meanness smothered in the human heart this tonic will put it at work, and we then can make criminal action in the courts. Why not punish drunkenness in the first place, then we would have less of it. I will give a simple illustration of the cross-road dram-shop. I send my wagon to town with some cotton, and the driver, a negro, has to pass one of these dens. Halo Pete, are you going to town? Yes sir. Won't you stop and spend a few nickles with me? No sir, I must hurry on. Well, if you won't stop, I have some good whisky, stop and get a drink to warm you up. I believe I will. So he gets the whisky, and spends his money, the very thing the store-keeper was after, and the driver soon gets cross-eyed and runs the wagon in a ditch, and smashes one wheel and cripples a mule, damaging the owner of team to the amount of 50 dollars.

Now when we speak of character, we are apt to think of someone that has respect for the well-being of his neighbors, and this dram-seller is very short on this matter. This is one way whisky does its mischief and a very correct one, at that, licensed to do injury. Thanksgiving day comes around once a year, and we pray to God for his manifold blessings to us. With this withering curse wrestling with us for supremacy. We can't pray it off, but will fight it off, and the fight is on to stay.

Yours respectfully,

M. CHANCE.

## Sincere Thanks.

We wish hereby to tender our profound gratitude for the affectionate and cordial sympathy and condolence of the many brothers, sisters and friends, both in and out of the State. The mails have literally teemed with their very kind letters. These are a real balm and boon to our weeping souls. Oh! dear ones, we love you from the greatest depths of our bleeding hearts. May God abundantly reward, bless and comfort you all. Our shock, grief and bereavement are beyond expression. Shocking! bewildering! overwhelming! So dark, so sad! a great mystery. Still there is a gleam of light and hope. First the hand of God was in it; then our dear, darling is far better off with her heavenly Father, who loves her better than we can do; finally the separation is short—"we shall all soon be gathered home." "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord." (MR. AND MRS.) H. J. VANLANDINGHAM.



## THE ECHO.

The tongue can be small and weak.  
Can crush and kill the Greek.  
"The tongue destroys the water horse,"  
The Turk asserts, "the sword."  
The Persian proverb says, "The sword is the tongue."  
Or sometimes takes the tongue and the sword.  
"Don't let your tongue get off your head."  
"The tongue can be a sword whose speed."  
Says the Chinese, "the sword is the tongue."  
While Arab says, "the sword is the tongue."  
"The tongue's great sword house is the heart."  
From Hebrew words we can spring.  
"Though the sword is the tongue, the tongue is the sword."  
The sacred writer says the whole:  
"Who keeps his tongue, he keeps his soul."  
—Rev. Philip Barrows Strong.

Nicknames of the States.

The nicknames of the States are:

Alabama—Land of Flowers.  
Arkansas—Bark of the State.  
California—Golden State.  
Colorado—Centennial State.  
Connecticut—Nutmeg State.  
Delaware—Blue Bird State.  
Florida—Palm State.  
Georgia—Peach State.  
Illinois—Sage State.  
Indiana—Hoosier State.  
Iowa—Hawkeye State.  
Kansas—Sunflower State.  
Kentucky—Blue Grass State.  
Louisiana—Pelican State.  
Maine—Pine Tree State.  
Maryland—Old Line State.  
Massachusetts—Bay State.  
Michigan—Wolverine State.  
Minnesota—Gopher State.  
Mississippi—Magnolia State.  
Missouri—Show-Me State.  
Montana—Big Sky State.  
Nevada—Silver State.  
New Hampshire—Seaside State.  
New Jersey—Garden State.  
New York—Empire State.  
North Carolina—Tar Heel State.  
Ohio—Buckeye State.  
Oregon—Willow State.  
Pennsylvania—Keystone State.  
Rhode Island—Little Rhody.  
South Carolina—Palmetto State.  
Texas—Lone Star State.  
Utah—Mojave State.  
Vermont—Green Mountain State.  
Virginia—Old Dominion.  
West Virginia—Panhandle State.  
Wisconsin—Badger State.

Simple Science.

BY PROF. J. M. STICK.

A vivid flash immediately followed by a crash of thunder, and

they came trooping in—Roy, Fred and Ruth, rosy-cheeked and laughing, and throwing themselves upon my much enduring person in childish abandonment.

"Oh, pa!" said Roy, scrupulously examining every retired corner in my pockets, in the vain hope of finding what he called "tanny."

"It fundered, and Rufe she was 'fraid, and we tum."

I was aware of it—painfully aware of it, I may say, and glanced despairingly at my freshly cut magazine, with its tempting articles, but I accepted the inevitable, and seated myself upon the sofa where mountain ranges of pillows afforded fine perches for the children, and somewhat relieved me.

From the window we had a view of the approaching storm. A massive cloud overhung the distant mountains; its sombre surface constantly lit up by flashes of lightning, while the distant growl of thunder seemed continuous.

"Oh, look at that lovely flash!" cried Ruth, brave, now that she was seated on a feather pillow, and encircled by my arm. She pointed to a single broad stream of light that swept like an undulating ribbon across the angry sky.

"That is stream lightning, Ruth. Whenever you see a single line of light plowing its way through the heavens, call it stream lightning."

"Isn't it pitty," said Roy, graciously. "Is it dangerous, pa?"

"Yes, it strikes the earth."

"Doesn't it always strike the earth somewhere?" asked Fred. "Oh, no; it generally passes from one cloud to another—a beautiful picture to admire, but not to fear, for it is harmless."

"O—h!" exclaimed Roy, clasping his hands ecstatically; "that was a bee-o tiful light-up—did you see it?"

I had not seen the "light-up," and asked him to describe it, which he did with his wonted animation.

"It dess looked like a tree wiv'out any leaves on. Ar was little strings of light flyin' out everywhere."

"That was ramified lightning, my dear; let us watch and see it again;" and soon we did see innumerable little tongues of fire running out in all directions from a central flash of light—a veritable tree shorn of its foliage, drawn by nature's rapid fingers on the dark sky.

"That isn't stream lightning, is it, papa?" asked Ruth.

"No, my dear, that was ramified lightning, called so because of its resemblance to a tree, and itself upon my much enduring person in childish abandonment. In the dictionary you will find that ramify means to divide, shoot or separate into branches."

"That's just as plain as can be," said Fred, eagerly watching for another display.

The thunder came at quicker intervals now, and daylight assumed quite a sombre dress, lit up now and then with dazzling brilliancy, by one of those flashes that seem for an instant to convert our very atmosphere into a sheet of blue flame.

"What makes lightning, anyway?" asked Ruth, after a tremendous burst of thunder that followed a vivid flash.

"Lightning is only the effect of a great force in nature, called electricity. Electricity is in the atmosphere at all times in its free form. (Now there are two kinds of electricity, 'positive'—here a tremendous thunderclap caused my sentence to be cut short, while Ruth's golden head burrowed into my right shoulder)—"positive and negative," continued I, speaking loudly, for the rain now fell in torrents.

"Now, listen, if two bodies are each charged with the same kind of electricity they keep as far away from each other as possible, but if the different kinds, they want to act as close as possible. Do you see?"

"Ye-s," came in doubtful tones.

"If a certain portion of the earth is charged with one kind, and a cloud is heavily charged with the other, the electricity of the cloud is discharged to the earth, and is followed by a flash of light called lightning. A great deal of the lightning plays between the clouds that are charged with positive and negative electricity, and then it is harmless, as I said before."

"What makes funder?" asked Roy.

"Yes, papa, that's the dreadful part!" exclaimed Ruth.

"Why!" I said, "thunder is only a great big noise; there is never any harm in it, my dears. If you hear the thunder you are not struck."

"Splain it, pa," demanded Fred.

"That will be hard to do so that you will understand, but I will try."

"The heat of the lightning expands the air and makes a vacuum. By the way, what is a vacuum?"

"Don't know," was the honest response.

## THE OLD RELIABLE

**ROYAL**  
**BAKING**  
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Absolutely Pure  
THERE IS NO SUBSTITUTE

It is a space where there is nothing, not even air. The discharge of lightning makes this vacuum larger by pushing aside the air as it leaps on its way, and the air, rushing back in a great volume, makes the explosive noise called thunder.

"Oh, I really believe I do understand, papa," cried Ruth, while I must admit that Fred looked hazy. And Roy—well, Roy was saying no attention whatever, and abruptly changed the subject by inquiring:

"Can't we go out in the rain wiv' umbrellies?"

The shower had almost passed over, and a promenade with an umbrella was something too delightful for them to miss for the sake of science, simple though it may be.

"Perhaps," I said, "but wait a few moments, while I tell you a little more about lightning. There is another kind, and I want to tell you about it. It flies in all directions, but instead of looking like a tree it looks like a great handful of string thrown out and tangled. It is full of knots and circles, straight lines and curved, and is called meandering lightning, because it wanders in all directions."

"Ribbon lightning darts across the sky very much resembling the streamers of a hat flying in the wind. Now go! don't get wet," was my parting admonition as they rushed away, and the last thing I saw of them they were all three crowded under my great umbrella, nothing to be seen of them, but their little brown feet paddling in the clear water.—Ex.

A Mother's Charge.

BY J. E. GAMBRELL.

In the town of—Texas, a young man lay dying of wounds

received in a saloon row. Neighbors, male and female, crowded the parental home. "The scene," says an eye witness, "was indescribable in its intense agony. On the right of the bed sat the father and on the left sat the mother: each holding a hand of their boy, while the death damp gathered on his handsome brow. Solemn awe was on each face, and the death stillness was disturbed only by the heavy breathing of the drink victim."

"Quietly the mother arose from her seat, and turning her deathly pale face to the silent watchers said: 'My boy is dying on the altar of society. I charge you women with his blood. From your hands he received the wine glass; with you he drank at the punch bowl over his mother's protest. I charge you men with his blood. You voted to place the gilded saloon before him, and it beguiled him to this awful end. Each of you have known full well that the wine glass, punch bowl and the saloon cannot be maintained without victims.'

"My husband and my sons, I charge you before God with the blood of your son and brother. You gave the saloon your influence, and votes for business, and now you would give all your business to close the gaping wounds and light again these sightless eyes. Won't you let this victim be enough, and spare the lives of other boys and hearts of other mothers?" and staggered and fell."

A month later this mother's heart ceased to ache, and her emancipated spirit went up before the great Judge, to testify against the murderers of her boy." Male and female, society women and business men, "Are you ready for the Judgment Day?" How many victims have you helped to send on before? How many are to come after you, as contributions to your society and business? Are any of these victims your friends, neighbors, brothers, sons?

For the benefit of those who sometimes think, this true story is related. The mental and moral idiot will, of course, put it aside with a feeling of contempt. To which class do you belong? Class yourself, and live and die accordingly, as you will.

A PARENT.

Boys, Read This.

An unhappy man who was hanged at Hamilton, Ontario, last December, left this solemn warning to all young people.

The statement was made by George Arthur Pearson to the Rev. W. F. Wilson, in the Hamilton jail:

"I desire to make this statement to the general public, but mostly to the young people, as a warning against three things, namely: Cigarette smoking, strong drink, and bad company. I have lived nearly all my life in Hamilton. When young, my home training was badly neglected. I have never had either good example or advice. I was permitted to run the streets at all hours, and with all kinds of companions, where I formed many bad habits that have helped to ruin me. I am not naturally a criminal, nor bad hearted, but I have been unfortunate, and I feel if I had only a fair chance I would not be where I am this hour. I had a fair trial, and am justly condemned. I had no spite against anyone, and freely forgive all, as I hope by the mercy of God to be forgiven. I warn young men not to carry pistols, as no good comes from them; also to shun bad companions, as they always drag you down, and, above all else, leave whisky and beer alone, for above everything else, these have been my ruin. I very much regret the life I have lived. Many kind friends often advised me and offered to help me to do better, but I was foolish and careless, and wouldn't listen to them. This I am deeply sorry for, but it is too late now. If I had only followed their good advice I would not be in this dreadful place and position before I am twenty-one years of age."

## Mother

"My mother was troubled with consumption for many years. At last she was given up to die. Then she tried Ayer's Cherry Pectoral, and was speedily cured."  
D. P. Jolly, Avoca, N. Y.

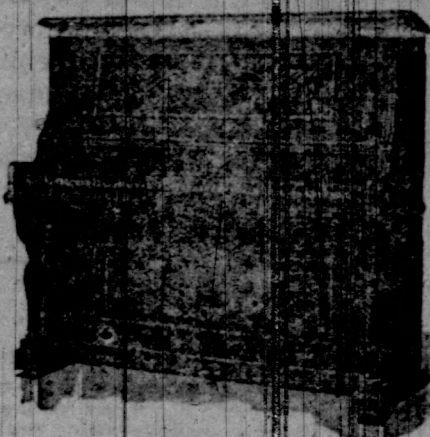
No matter how hard your cough or how long you have had it, Ayer's Cherry Pectoral is the best thing you can take. But it's risky to wait until you have consumption. Get a bottle of Cherry Pectoral at once.

There also: 25c., 50c., \$1.00.  
Consult your doctor. If he says take it, then do as he says. If he tells you not to take it, then don't take it. He knows.  
Aid recovery by keeping the bowels in good condition with Ayer's Pills, all vegetable, gently laxative.  
J. C. AYER CO., Lowell, Mass.

## BELLS

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first-class Boys and Young Men. This College has developed Governors, Congressmen, Senators, Judges, great Physicians, great Lawyers, great Preachers, great Educators, great Business Men—great men in almost every honorable calling.

Let the Boys Come!  
Let the People Help!

and we will do a still greater work in the future. Session of 1902-3 opens September 11th. Expenses Reasonable.

Send for Catalogue.

W. T. LOWREY, D. D., President.

CLINTON, HINDS COUNTY, MISSISSIPPI.

## GOOD TO LOOK AT

As well as good to eat, are the fowls bred to the standard. Healthy, vigorous and abundant egg producers—are the famous

## BARRED ROCKS.

Eggs \$1.50 per setting of 15. Write for particulars of fowls.

W. R. TATE, Breeder,  
Goodman, Miss. \*ippl.



# For Success Attend



Department.

Monday 19. How to settle a quarrel.

Matthew 18:15-35. Compare Luke 17:3, 4.

Tuesday 20. Jesus rebukes Peter at the feast of tabernacles. John 14:24. Compare Isa. 11:3.

Wednesday 21. Jesus wins converts at the feast. John 7:25-32. Compare John 8:30. (John 7:31-8:11) and in most ancient authorities.

Thursday 22. Jesus the Light of the World. John 8:12-30. Compare John 1:4.

Friday 23. Spiritual freedom, true freedom. John 8:31-39. Compare Rom. 8:2.

Saturday 24. Jesus' final departure from Galilee. Luke 24:51-62. (Matthew 28:18-22; Mark 16:7). Compare Luke 13:22.

Sunday 25. Conquest of Canaan. In the West Indies.

Alternate Topic: God Wants All Men to be Saved. Acts 17:24-31.

S. S. Lesson: Paul's Conversion to the Thessalonians. 1 Thessalonians 1:4-28.

It is not great things he needs.

His precious stones and fragrant flowers.

Are faithful, loving deeds.

It is in the doing his work.

Not in attainment of won.

Not for success, but faithful.

The Master says: "Well done."

Organize your Union now.

—Hattiesburg has a "Christian Life" class.

—It does not matter what you call it, just so you do the work.

—You will see a report from Blue Mountain at the end of this column.

—Both the Jackson Unions had good meetings Sunday.

Brother Landrum Leavelle led the Second at 3:30 and the First at 6:30.

When he comes your day let him conduct your Union and Sunday School both—he knows how to make them "go."

—Brother W. H. Thompson has written for literature to organize at Pheba, and thus the work goes on—the work and the workers go hand in hand.

Blue Mountain.

Mrs. Maggie Anderson, one of our most efficient Christian workers, organized a Junior Union yesterday.

She starts off with a large number of enthusiastic Juniors. She will use the regular Junior course, and she has ordered 20 copies of the paper, the Junior Union. We look for most excellent results from this new department of work.

The B. Y. P. U. is doing some good work. Yesterday afternoon Dr. Brough made an address which was full of inspiration and uplift. Our young people are learning much of the Bible and about the Bible, and at the same time gaining experience in Christian work through the Union.

J. N. McMILLIN.

## A TEXAS WONDER.

Hall's Great Discovery.

One small bottle of the Texas Wonder, Hall's Great Discovery cures all kinds of kidney and bladder troubles, removes gravel, cures diabetes, seminal emission, weak and lame backs, rheumatism and all irregularities of the kidneys and bladder in both men and women, regulates bladder troubles in children. If not sold by your druggist, will be sent by mail on receipt of \$1. One small bottle is two months' treatment, and will cure any case above mentioned. Dr. E. W. Hall, sole manufacturer, P. O. Box 629, St. Louis, Mo. Send for testimonials. Sold by all druggists.

## Read This.

MARTIN, TENN., June 3, 1901.

This is to certify that I have used Hall's Texas Wonder for kidney trouble and have never found anything its equal. Its merits are wonderful. Try it, as I did, and be convinced.

REV. E. C. WINTHROP.

## DR. J. W. KEY,

DENTIST.

Rooms over Western Union Telegraph Office.

## POSITIONS.

Max deposit money in bank till position is secured, or pay out of salary after graduating. Enter any time.

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Nashville, Atlanta, Little Rock, St. Louis, Montgomery (Catalogue free). Galveston, Ft. Worth. (Write either place.) Shreveport. Schools of national reputation for thoroughness and reliability. Endorsed by business men. BOOKKEEPING, etc., taught by mail. Send for 150 p. College Catalog, or 100 p. on Home Study.

## WHY DO YOU HESITATE?

The common use of violent cathartics is a habit destructive of health and creates a necessity for larger and more frequent doses.

A small trial bottle of Vernal Saw Palmetto Berry Wine will be sent free and prepaid to any reader of this publication who needs it and writes for it. One small dose a day quickly cures the most stubborn case of constipation or the most distressing stomach trouble, to stay cured. Its influence upon the liver, kidneys and bladder is gentle and wonderful and restores those organs to a condition of health, so that they reform their functions perfectly and painlessly. Perfect health and vigor is soon established by a little of this wonderful curative tonic.

Any reader of THE BAPTIST may prove this remarkable remedy without expense by writing to Vernal Remedy Company, 101 to 107 Seneca St., Buffalo, N. Y. They will send a small trial bottle free to all who need it and write for it. It quickly and permanently cures indigestion, constipation, flatulence, catarrh of stomach, bowels and bladder, and all stomach, liver, kidney and urinary troubles caused by inflammation, congestion or catarrh of the stomach. Why hesitate? Write immediately for one bottle. You will receive it promptly, free and prepaid.

For sale by all leading druggists.

## Free to Everybody.

J. M. Willis, of Crawfordsville, Ind., will send free by mail to all who send him their address, a package of Pansy Compound, which is two weeks' treatment, with printed directions, and is a positive cure for constipation, biliousness, dyspepsia, rheumatism, neuralgia, nervous or sick headache, grippe and blood poison.

## Dr. H. H. HARRISON,

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Write them for Catalogues with Prices and Terms. Special inducements to cash purchasers for the summer. 20 per cent. off when mentioning this paper.

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## Individual Communion Cups

What do you want? A custom made communion table? Which you would not use in your own home? The use of the individual communion cup grows daily. Are you going to conviction? Would you like to see a list of the churches in which it is used? I can send you a list of the churches in which it is used. I can send you a list of the churches in which it is used. I can send you a list of the churches in which it is used.

## BURPEE'S SEEDS ARE THE BEST THAT CAN BE GROWN

If you want the choicest vegetables or most beautiful flowers you should read BURPEE'S FARM ANNUAL FOR 1903, now well known as the "Leading American Seed Catalogue." It is mailed FREE to all. Better send your address TO-DAY. W. ATLEE BURPEE & CO., PHILADELPHIA.

## SPICKARD'S ONE CENT HEADACHE CURE IS NOW IN THE LEAD.

The following is a testimonial voluntarily furnished by Rev. T. J. Bailey, editor of THE BAPTIST: "It affords me pleasure to certify that the above preparation is an unfailing cure for nervous or sick headache, especially when caused by a disordered stomach."

10 cts. per package. Call on or address DR. S. SPICKARD, 334 W. Capitol St., Jackson, Miss.

## Chas. A. Barber, M. D., SPECIALIST.

Treats all Diseases of the Eye, Ear, Nose and Throat.

OFFICE CENTURY BUILDING. JACKSON, MISS.

## Notice, Trappers.

Send 75 cent for book, by mail, of complete instructions in the Art of Trapping, prepared and shipping furs, skins, etc. Ship you furs, dry hides and wool to John White & Co., Louisville, Ky.

## Deaths.

[Death notices of 100 words and marriage notices of 25 are printed free; all over, cost one cent per word, which must accompany a copy of notice.]

## Miss Lela K. Trotter.

Daughter of Mr. and Mrs. R. M. Trotter, died at her home in Bolton, Miss., Jan. 3, 1903.

Her age was nearly 19 years. She professed saving faith in Christ and united with Beulah Church, at Brownsville, Miss., at the age of 14.

She was always a very lovable and obedient child; and as a young lady, she was loved by all who knew her.

Her death is a sad bereavement, not only to her family, but to her many true friends.

I offer heartfelt sympathy to her loved ones.

CHAS. L. LEWIS, pastor.

## Clifton Faust.

Death claimed this young man, and he is no more. He was born Nov. 12, 1885; died Dec. 14, 1902.

Early in life he gave his heart to God, and was a most dutiful son, and a boy of noble Christian character. He was in college at Clinton, when the fever seized him. He came home on Wednesday and died Sunday afternoon. Knowing that death was near, he said he was ready to go, it was all well—and then kissing mother, sister, and the other members of the family goodbye, he said, "Meet me in heaven."

Noble boy he was. It seemed that life had much in store for him, but God has called him to a better place.

"God calls our loved ones, but we lose not wholly what He hath given. They live on earth in deeds and thought, as truly as in heaven."

His character will live on, while the years press us on to the grave. Those of us who knew Clifton, will never forget the noble boy.

"One less at home!"

The charmed circle broken; a dear face missed day by day, from its accustomed place;

But cleansed and saved and perfected by grace,

One more in heaven!

One less at home!

A sense of loss that meets us at the gate Within, a place unfilled and desolate, And far away, our coming to wait.

One more in heaven!"

Yes, Clifton has joined his father, who went on to glory and fifteen years before. Let us mourn not his death, for his life declares, he has borne nobly his part, and now rests in glory.

God comfort, keep, and bless the family.

J. D. P. CULPEPPER.

## Mary Susie Vanlandingham.

The subject of this obituary notice was the only daughter of Rev. and Mrs. J. H.

Vanlandingham, of West Point, Miss. Susie was born Oct. 24, 1881; died on Sunday afternoon at 4:30 o'clock, Jan. 4, 1903.

Being about twelve years of age, she professed personal faith in Jesus Christ and received Him as her Saviour and Lord. All her subsequent life and character were living proofs of the genuineness of her regeneration. She was baptized into the fellowship of the West Point Baptist Church by the pastor, Rev. M. V. Noffsinger, of blessed memory.

Susie studied in the Graded School of West Point, also one year in the Southern Female College, and two years in Blue Mountain Female College. Her devoted father and mother had taken deepest interest in their daughter's education, and had unstintingly given time and means toward this purpose; but alas! she broke down under a malignant attack of nasal catarrh. For a year or more she was under the treatment of specialists, without any visible signs of improvement. Meanwhile, the organs of hearing became involved, producing partial deafness. In vain she was treated for this trouble; and an eminent specialist of Atlanta, Ga., pronounced the malady incurable. This announcement came to her and the family with deep, depressing discouragement. But alas! the worst had not come to this sorrowing family.

God loves His children much and His chastisements are great. At last the disease reached the brain, and her mental powers became deranged; symptoms of melancholia appeared, and in a despairing moment she seized a revolver from off the dresser and ended her own life—the bullet passing through her temples.

We knew her well, being intimate with the family for years. She was highly intelligent, and fond of reading, able to discuss entertainingly the merits of books.

She was an accomplished musician, possessing a remarkably sweet touch. In the well-ordered home, Susie was helpful and diligent in aiding her mother; and during the weakened condition of her father's eyes, rendered him valuable service by reading and writing; and was the idol of her four brothers, who deeply mourn their loss.

The funeral services were conducted at the family residence, Pastor W. T. Hudson officiating, assisted by Evangelist E. B. Miller. The home was filled with sympathizing relatives and friends. Though a bleak January day, beautiful floral offerings covered the casket. In the Odd Fellows' Cemetery was left to rest the lovely daughter and sister, until the resurrection morn, when the mists shall have cleared away and the Day Star appear, and dear Susie shall know as she is known.

"When the mists have risen above us, As our Father knows His own, Face to face with those that love us We shall know as we are known, Love, beyond the orient meadows, Floats the golden fringe of day; Heart to heart we bide the shadows, Till the mists have cleared away."

E. B. M.

West Point, Miss., Jan. 7, 1903.

## MOZLEY'S LEMON ELIXIR.

## Regulates the Liver, Stomach, Bowels and Kidneys

For biliousness, constipation and malaria. For indigestion, sick and nervous headache. For sleeplessness, nervousness, heart failure and nervous prostration. For fever, chills, debility and kidney diseases, take Lemon Elixir. Ladies, for natural and thorough organic regulation take Lemon Elixir. 50 cents and \$1.00 a bottle at druggists. Prepared only by Dr. H. Mozley, Atlanta, Ga.

I have been a great sufferer from dyspepsia for about fifteen years, my trouble being my liver, stomach and bowels, with terrible headaches. Lemon Elixir cured me. My appetite is good, and I am well. I had taken a barrel of other medicine, that done me no good.

CHARLES GIBBARD.

## MOZLEY'S LEMON HOT DROPS

Cures all Cough, Colds, Sore Throat, Hoarseness and Bronchitis. 25c. at Druggists.

## Married.

## Adams—Stutts.

At the residence of the bride, December 18th, 1902, 4 p. m., Mrs. Josephine Stutts and Mr. T. T. Adams. W. J. Derrick officiating.

## Wilson—Henson.

At the residence of the bride's parents, December 25th, 1902, at 3 p. m., Miss Mollie Henson and Mr. R. N. Wilson. W. J. Derrick performing the ceremony.

## Hester—Therna.

At the home of the writer, January 4th, 1903, 3 p. m., Miss Leola Therna and Mr. R. C. Hester.

W. J. DERRICK.

## Wadkins—Lowe.

At the home of the bride's parents, Oakley, Miss., December 29, 1902, Mr. J. N. Wadkins and Miss Emma Lowe were united in marriage. H. E. Webb officiating.

## Lowther—Fitzgerald.

Mr. H. M. Lowther and Miss Ida B. Fitzgerald were married at the home of the bride's parents, by Chas. L. Lewis, on December 31st, 1902, near Browns-ville, Miss.

CHAS. L. LEWIS.

## Broom—Williams.

Mr. B. M. Broom and Miss Annie Williams were united in marriage December 18th, 1902, by Chas. L. Lewis, at the home of the bride's mother in Raymond, Miss.

CHAS. L. LEWIS.

## Worrell—Kemp.

At the home of the bride's parents near Chapel Hill, Miss., December 25th, 1902, Mr. J. C. Worrell and Miss Lillian Kemp were married by the writer.

CHAS. L. LEWIS.

## Worley—Davis.

At the home of the bride's uncle, Sunday, January 4th, 1903, Mr. T. E. Worley was married to Miss Hattie Davis, the writer officiating.

These young people are members of the Baptist church, and former pupils of the writer, who wishes for them a long, happy and prosperous life.

R. D. MAUM.

Edwards, Miss., Jan. 7, 1903.

## Eczema Cured Forever By Tetterine

"The box you sent me has cured the most obstinate case of Eczema I ever saw."—James L. Jones, Jellico, Tenn.

Get at druggists, or by mail from

J. T. SHUPPAINE, Sole Proprietor, Savannah, Ga.



## WOMAN'S WORK.

## Woman's Centre Committee:

Mrs. E. G. Hackitt, President,  
Meridian; Mrs. W. Woods,  
Secretary, Meridian.

[All communications for this department should be sent to Mrs. L. Johnson, Clinton, Miss., who directs the Woman's Page.]

## Program.

January, 1903.

Programs are suggested by the selection of additional themes, subjects of prayer, etc., is left with the society.

Subject—Cuba.  
Each New Year is a New Opportunity from God.

1. HYMNS—"Ourselves Christian Soldiers." "Nearer My God, to Thee."  
2. COMMANDS OF CONSCIENCE—Of ourselves, John 21:15, 16, 17; John 15:16; Rom. 12:1; Col. 3:16, 17. Of time, Eccles. 11:6. Of money, 2 Cor. 9:7. Of prayer, Col. 4:2; Phil. 4:6.  
3. PRAYER—Thanksgiving for opportunities, petition that God may be glorified in every life.

4. LEAFLET—"Present Problems in Cuba," by Dr. D. W. Carter and others.

5. FACTS REGARDING WORK OF THE HOME MISSION BOARD.—To be selected from leaflet, "Cuba," by Rev. C. D. Daniel, and read by different members.

6. LEADER—Emphasize importance of making this year's prayer also helpfulness of Mission Topic Cards.

7. TWO 5-MINUTE PRAYERS—"Looking Backward." "Looking Forward."

8. THE ROLL CALL—make a helpful feature for this year's meeting an accurate record of attendance kept by the Secretary.

9. PLAN FOR SECURING NEW MEMBERS.—Personal appeal is most effective—not fault finding.

10. OTHER BUSINESS—Specially remember the uninterested and the needs of Cuba in the closing prayer.

## A Thank Offering.

As in days of old the wise  
Brought their gifts to Jesus feet,  
Opening up to Him their treasures,  
Silver, gold and precious gems,  
So today we come in word and deed,  
Come to praise Thee and adore,  
Bringing in our hearts an offering  
Taken from our treasures here.  
All the blessings Thou hast given us,  
All the silver and the gold,  
Are thy gifts to us O Master,  
Yet how much more we will hold;  
But upon thy willing servants,  
Look in mercy and in love,  
Teach us how to serve Thee better,  
Give us wisdom from above.  
Now accept our humble offering,  
Bless, O Lord, each heart bowed low,  
Fill these empty vessels,  
Fill them till they overflow.  
Thou art rich, thy power is mighty,  
Grant us here a sign to see,  
Take our gifts of praise and service,  
Multiply them, O Lord, we pray.

## DEAR SISTERS:

Several months ago when I consented to undertake the conduct

of your page, in our paper, I asked that you send me matter for publication. I stated specifically, the different kinds of articles desired. These were—newsletters, giving short accounts of the doings of your societies, brief original articles or short clippings.

Some of you were so kind as to respond to my request, and I thank you for this. Of late, there has been a dearth of original matter, and I renew my request.

The woman's page ought to be the medium, through which the sisters may interchange experiences, as to their work, and thus it may be, more and more, a means of profit.

Yours in Christian love,  
(Mrs.) J. L. JOHNSON.

## Woman's Responsibility For Mission Work.

Through the influence and example of the first woman, "Sin came into the world, and all our woe."

It was a dark hour when the parents of our race were driven from the bowers of paradise, to earn their bread through the sweat of their brow. Yet, even then, the gloomy clouds above them were spanned by the bow of promise: "The seed of the woman shall bruise the serpent's head," said the Divine Father. Ever since that hour there has been placed upon woman, the responsibility to smooth the rough places in the pathway of man. Herself the instrument of this sorrow, she gives herself to wiping the tears from his eyes.

Sarah, Rebekah, Rachel, Miriam, Deborah, Ruth, Hannah, Esther, hold their honorable places on the sacred record, bringing joy and gladness to many hearts.

After the lapse of thousands of years, the time of the promise came; and God honored and humbled Jewish maiden, by making her the mother of him through whom the serpent's head was to be bruised. During the earthly pilgrimage of our Redeemer, women followed him, and "ministered to him of their substance." They lingered about the cross, and were the first to behold him, after he burst the bonds of the grave. In all the years that have passed, there have been women who realized God's call to a life of service and sacrifice.

Some have written their names high on the pinnacle of fame, as missionaries, or Christian philanthropists. Witness the lives of Ann Hasseltine and Sarah Boardman Judson, Florence Nightengale, Francis Willard, Clara Barton.

In her youth Mrs. Lotty Moon was a skeptic, and a scoffer at religion. But when under the ministry of Dr. John A. Broadus, God "opened her heart, so that she attended unto the things spoken by his servant, she became a humble Christian, and thenceforth, consecrated her splendid talents of mind and heart, to the glory of God, and the good of others. For nearly thirty years she has cast her lot among Chinese women, as their teacher and comforter. Few are there among us, if any, who could have stood in Miss Annie Armstrong's place, as, for fourteen years, she has counselled and guided Southern Baptist women in their mission work, consecrating to God, time, talents, and earthly possessions.

Yet, the grand army of his faithful workers are abiding in humble homes, their names unknown to fame, while they minister to husband, children, or aged ones, withal, laying aside, of their scanty stores to cast into the treasury of the Lord. Is he unmindful of such humble service? Nay, verily he beholds how they cast in, of their poverty, and counts the contribution greater than the rich gifts of wealth. Beloved sisters, let us not turn away, this year, from any work, which God may place within our power.

Let us be slow to assume the "responsibility of not doing."  
J. T. J.

## Social Life in Cuba.

Cuban social customs have many delightful features. As in all Latin countries, politeness and courtesy are found. Good breeding is not limited to any class.

Because of the manner in which the houses are built, home life is easily seen by the stranger. He can look through the barred windows or doors into the open courts where the family gathers. Beyond this he can see the dining room where the table is set, and sometimes get a glimpse of the kitchen, with the charcoal braziers on which most of the cooking is done. Few Cuban houses have ovens. The bread is baked at the baker's shop, and if there is to be roast turkey or suckling pig, a great delicacy, the roasting is done outside. Spaniards and Cubans are strangers to the pasty known as American pie. The fault which an American finds is that there is no change and variety in the cooking. It becomes fearfully monotonous. Breakfast is the same all the year

round, and so is dinner.

In the town, much of the social visiting is done in the plaza or public park. Two or three evenings a week the band plays there, and everybody goes for a promenade, during which visits are exchanged and the latest news or gossip told.

Cuban hospitality, while not lacking in the city, is better shown in the country. I never found anywhere a more kindly people. In the interior, they have no such thing as a spare bed, but the wise traveler, who knows enough to take his hammock along, will find room made for him outside and every attention paid to his comfort. An American woman, who went about through the island with her husband, told me a story of her own experience which illustrated this hospitality. Her husband fixed a hammock for her, and being used to it, fell asleep, only to be awakened in the middle of the night by the Cuban housewife wrapping around her the blanket which the family owned. It had grown suddenly cool, and she had taken it from herself and children in order that the strange lady might not suffer. Long before daylight, she heard the husband getting up and slipping away on his port. He got back early in the morning, bringing with him some coffee. The little household was out of that article, and of itself would have gotten along a few days; but he had gone ten miles to the nearest village store to get some in order that the visitor might not suffer.

Among educated Cubans, much attention is paid to the formalities of life. When New Year's and Christmas come round, it is customary to send your card and best wishes to all your friends. Failure to do this is looked upon as a slight, and is not readily forgiven. The proverb, for which the Spanish language is famous, are often quoted. One runs: "Monday, embark neither on the sea of matrimony nor on other seas." And it is true that Monday marriages are rare. Cuban courtesies themselves are not as open as with us, yet somehow the young manage to make known their sentiments to each other. With the Cuban girls it is the fans and the eyes that talk.—Christian Herald.

## LUMBAGO

Pain in the back, limbs, daily relieved and cured in one day. See how it works. Lumbago is guaranteed to cure Lumbago or none refunded. Price 50 cents. Send for immediate relief. Lumbago, Cleveland Co., St. Louis, Mo.

## TEMPERANCE.

BY W. H. PATTON.

Senator Noel, candidate for Governor, is not afraid to tell where he stands on the issue of State prohibition. The following was clipped from the N. O. Picayune:

Senator E. F. Noel was in Jackson today. In an interview relating to the liquor question, he said:

"While regretting that the liquor question has been brought into the canvass for the governorship, I shall not evade any responsibility it entails. Temperance believers who regard the lined liquor traffic as the greatest enemy to their cause have fought it with two weapons, statutory prohibition and local option. The chief difference between these two, is that the former is the legalized expression of public sentiment of the State as a whole, voiced through its usual channel, the law making body; while the latter is a county expression, limited to its operation to those localities over which the former does not extend. The principle of statutory prohibition is right or is wrong. If it be wrong the laws embodying it should be repealed; and the people of every beat, in every county, should determine for themselves whether or not they should have saloons.

"In Mississippi for many years absolute statutory prohibition has prevailed over territory enlarged by every Legislature, embracing some counties as a whole, as in Tate, and all of others containing municipalities of over 500 inhabitants, as in Holmes. In 1902, by the Dunn bill, statutory prohibition was extended over all the remainder of our State, outside of municipalities containing over 500 inhabitants. Consequently, the local option principle is now operative in less than one-thousandth part of Mississippi.

"All the connection that a Governor has with legislation is suggestive or negative. Two-third majority of a legislature can enact any law over his veto. If a majority of the people, through their legislators, ask for an extension of statutory prohibition, even to embrace the entire State, it is not in the least probable that any Governor will put his veto in their way. If there be a candidate who would thus use the veto, let him so declare, definitely making an issue. Other-

wise, this question may be wholly transferred to the legislative canvass. I am now, as in the past, with those who favor any just measure, affording reasonable hope for the advancement of temperance."

## What Teetotalism Means.

Paying a visit of inspection one day to a large English school, an inspector found a teacher exercising a class in the subject of definitions. One interrogation put to them seemed for a moment a rare puzzle. The question was: "What is teetotalism?"

At last one tiny girl, whose pinched face and shabby clothes bespoke hard times at home, put up her hand and cried out: "I know teacher!"

Both teacher and visitor felt a lump rise in their throats as the answer came, in the thin, piping treble: "Teetotalism means bread and butter."

With tears welling in her eyes, the teacher said: "You must explain that."

And the small damsel promptly replied: "Because when father's teetotal we get bread and butter, and when he is not we have to go without."

STATE OF OHIO, CITY OF TOLEDO, Lucas County.

FRANK J. CHENEY makes oath that he is the senior partner of the firm of F. J. CHENEY & Co., doing business in the City of Toledo, County and State aforesaid, and that said firm will pay the sum of ONE HUNDRED DOLLARS for each and every case of Catarrh that cannot be cured by the use of HALL'S CATARRH CURE.

Sworn to before me and subscribed in my presence, this 6th day of December, A. D. 1886.

Notary Public.

Hall's Catarrh Cure is taken internally and acts directly on the blood and mucous surfaces of the system. Send for testimonials, free.

F. J. CHENEY & Co., Toledo, O.  
Sold by druggists, 75c.  
Hall's Family Pills are the best.

Go to your Druggist and get a bottle of

## Parker's Kidney Cure.

It will build you up; increase your strength and vitality. It cures kidney trouble, bladder trouble, backache, headache and all liver derangements.

For sale by all druggists, or from the Southern Depot, Parker's Kidney Cure, Fort Gibson, Miss.

## U R IT

Send for Catalog



## ROYALINE OIL THE GREAT ANTISEPTIC

FOR PAINS, WOUNDS, BURNS, COLIC, DIARRHOEA &c.  
25¢ S 10¢ MONEY BACK IF YOU WANT IT.

BEST AND CHEAPEST ANTISEPTIC.

Mr. W. W. Leavell, Nevada, Miss., says: "Royalline Oil is the best and cheapest Antiseptic I have used for myself or in my stables."

Pleasant as a perfume. Strong to ease pain. If you want it weak, like the others, add water to suit and save your money. Sold by druggists and dealers medicines.

For Constipation, Biliousness and Headache, Pano Liver Regulator is best and cheapest. 15 cents. Money back if you want it.

ROYALINE MEDICINE COMPANY, LTD., NEW ORLEANS.

BEST ALL-ROUND MEDICINE.

Mr. F. C. Parker, Hillsdale, La., says: "Royalline Oil is, in my opinion, the best all-round medicine I ever saw. I find it the best seller as an Antiseptic."

## THE A. GRESSETT MUSIC HOUSE.

The Oldest and Largest Dealers  
in the State of Mississippi

They carry in stock the

KRANICH & BACH, Conover, Cable, Schubert, Wellington and Kingsbury Pianos. Chicago Cottage, Estey and Burdette Organs.

Also, Agents for the Kimball Pipe Organs and Wellington Typewriters.

The KRANICH & BACH PIANO has received the First Premium at more World's Fairs than any other piano made.

Sold on easy terms, or cheap for cash; 10 per cent discount to all ministers.

2322 FRONT STREET, MERIDIAN, MISS.

## FRISCO SYSTEM

LOW ONE WAY COLONIST RATES.

October 21, November 4 and 18, December 2 and 16.

TO POINTS IN—

Missouri, Arkansas, Texas,  
Indian and Oklahoma Territories.

WRITE FOR FULL INFORMATION.

J. N. CORNATZAR, Div. Pass. Agent,  
MEMPHIS, TENN.



## Personal.

—Rev. H. H. Webb is happily located with the Roxie Church.

—Rev. J. L. Finley will serve Big Level Church for one half time.

—The Religious Herald celebrated its 75th birthday on the 15th inst.

—We are in receipt of a beautiful little calendar from the Marion Female College, Marion, Ala. This is an old school, but does not look old.

—Rev. R. D. Baum is located with the Edwards Church for one half of his time, and will give the other half to Rocky Springs Church in Yazoo County.

—Hillman College after the holidays are passed, has resumed its usual rounds of hard, faithful work. The school is about full, but could arrange to care for a few more.

—Our esteemed brother, Rev. W. H. H. Fancher, of French Camp, has just closed a Minister's Institute, at Newton, which was attended by many, and no doubt, will result in great good.

—Rev. S. E. Tull was called recently to the Dover Baptist Church, Chestnut Grove, Ky. He is pleased to call this his Christmas gift. We wish Bro. Tull a prosperous year's work and much happiness.

—The authorized traveling representatives of THE BAPTIST are now Revs. O. M. Lucas, M. Long, and W. M. Reese. No others, except pastors in their own congregations, are authorized to receive money for THE BAPTIST.

—Marshall Field & Co., of Chicago, is said to be the largest retail store in the world. It has a floor area of 1,000,000 square feet, for a little more than 23 acres. 5,700 people are regularly employed. It has 50 elevators and 250 telephones.

—Dr. Fred Hale will begin a meeting at Clinton on Feb. 1st. Let earnest prayer be made throughout the State that a great "revival from the presence of the Lord" may come to the Clinton Church and also to the two institutions of learning.

—Rev. and Mrs. W. Spilman presented the girls of Mars Hill College a Christmas gift in the form of a home for the girls of that institution, amounting in value to \$1,000. This is a memorial to their little son, Raymond Pollock, who died last June.

—Rev. J. F. Love of Wadesboro, N. C., has accepted the position of Corresponding Secretary of the Baptist State Convention of Arkansas, made vacant by the resignation of Dr. J. H. Barton, to assume editorial charge of The Baptist Advance.

—The A. Cressett Music House, whose advertisement we have been running for nearly twelve months, has always on hand a line of pianos and organs, as well as other instruments, which cannot fail to satisfy the most fastidious. This old reliable house still holds the lead in east Mississippi for first class goods and honest dealing. Call and see their elegant instruments, or, if you cannot call, write them for descriptions and terms. They give all business prompt attention. Read their large advertisement in another column.

—The Studebaker Bros. Manufacturing Company, of South Bend, Ind., has just presented to the Young Men's Christian Association of that city \$200,000 in cash to be used in the construction and equipment of a magnificent new building for the use of the Association. The building is a memorial to the original five Studebaker Brothers, who

# PERSONAL TO SUBSCRIBERS

We will send to every subscriber or reader of THE BAPTIST a full-sized ONE-DOLLAR package of VITÆ-ORE, by mail, POSTPAID, sufficient for one month's treatment, to be paid for within one month's time after receipt, if the receiver can truthfully say that its use has done him or her more good than all the drugs and doses of quacks or good doctors or patent medicines he or she has ever used. Read this over again carefully and understand that we ask our pay only when it has done you good, and not before. We take all the risk; you have nothing to lose. If it does not benefit you, you pay us nothing. VITÆ-ORE is a natural, hard, adamant, rock-like substance—mineral—ORE—mined from the ground like gold and silver and requires about twenty years for oxidization. It contains FREE IRON, FREE SULPHUR AND MAGNESIUM, and one package will equal in medicinal strength and curative value 800 gallons of the most powerful, efficacious mineral water drunk fresh at the springs. It is a geological discovery, to which there is nothing added or taken from. It is the marvel of the century for curing such diseases as Rheumatism, Bright's Disease, Dropsy, Blood Poisoning, Heart Trouble, Catarrh and Throat Affections, Liver, Kidney and Bladder Ailments, Stomach and Female Disorders, La Grippe and Malarial Fever, Nervous Prostration and General Debility, as thousands testify, and as no one, answering this, writing for a package, will deny after using. VITÆ-ORE will do the same for you, as it has done for hundreds of other readers of this paper who have accepted this offer and MADE NATURE THEIR DOCTOR, if you will give it a trial, which none should hesitate to do on this liberal offer. SEND FOR A \$1.00 PACKAGE AT OUR RISK. You have nothing to lose if the medicine does not benefit you. WE WANT NO ONE'S MONEY WHOM VITÆ-ORE DOES NOT BENEFIT. Can anything be more fair? One package is usually sufficient to cure ordinary cases; two or three for chronic, obstinate cases. Investigation will bear out our statement that we MEAN JUST WHAT WE SAY in this announcement and will do just as we agree. Write TO-DAY for a package at our risk and expense, giving your age and ailments, so that we may give you special directions for treatment, if same be necessary, and mention this paper, so we may know that you are entitled to this liberal offer.

## YOUR DOCTOR

may tell you that your case is incurable, that medical science is unable to help you, that all you can expect is temporary or slight RELIEF. Well, let Him think so. He is certainly entitled to HIS OPINION. You need not think so unless YOU WISH TO.

Many people whose testimony appears in the books and pamphlets of the THEO. NOEL CO., were told that their cases were hopeless, helpless, impossible, incurable, past all recovery, yet—READ THEIR TESTIMONY. Many were told that they had but a few short years—some but months—to live, yet—READ THEIR TESTIMONY. There are more things in HEAVEN and EARTH than are dreamed of in the Doctor's philosophy, and Vitæ-Ore is one of them.

This offer will challenge the attention and consideration, and afterward the gratitude, of every living person who desires better health or who suffers pains, ills and diseases which have defied the medical world and grown worse with age. We care not for your skepticism, but ask only your investigation and at our expense, regardless of what ills you have, by sending to us for a package on trial. In answer to this, address

**THEO. NOEL COMPANY, Dept. N. Y., Vitæ-Ore Building, Chicago, Ill.**

have always been closely identified with philanthropic and charitable work. This munificent gift will give South Bend one of the handsomest Young Men's Christian Association buildings in the United States.

—The editorial "talk" in Home and Flowers for January summarizes and comments upon the letters received in answer to the prize offer made some months ago on "How Can the Woman in the Country Attain the Life Beautiful?" The practical experience of the writers of these letters entitles them to the most serious and earnest consideration. They are virtually a unit in contending that the condition of woman's life in the country can be best elevated and refined by system and devices which will save her from "slavery to physical needs," and give her leisure to develop her intellectual and aesthetic sensibilities.



## AS A BEACON LIGHT

VITÆ-ORE points the way for storm-tossed sufferers to a haven of Health and Comfort. If you have been drifting in a sea of sickness and disease, toward the rocks and shoals of Chronic Invalidism. Port your Helm ere it be too late. Take heed of the message of hope and safety which it flashes to you: STOP DRIFTING about in a helpless, undecided manner, first of one course and then another, but begin the proper treatment immediately and reach the goal you are seeking by the route SO MANY HAVE TRAVELED WITH SUCCESS.

Every person who has used Vitæ-Ore is willing to act as a PILOT for you, each knows the way from having followed it; attend their advice, FOLLOW THE LIGHT and be cured with Nature's Remedy as they have been. CAN YOU AFFORD TO DISREGARD IT?



\$100—Dr. E. Detchon's Anti-Diuretic may be worth to you more than \$100 if you have a child who soils bedding from incontinence of water during sleep. Cures old and young alike. It arrests the trouble at once. \$1. Sold by Fulgham & Co., druggists. Mail orders promptly filled.

## Relief in Six Hours.

Distressing Kidney and Bladder Disease relieved in six hours by "New Great South American Kidney Cure." It is a great surprise on account of its exceeding promptness in relieving pain in the bladder, kidneys or back, in male or female. Relieves retention of water almost immediately. If you want quick relief and cure this is the remedy. Sold by Fulgham & Co., Druggists. Price \$1. Mail orders promptly filled.

## Dizzy?

Appetite poor? Bowels constipated? It's your liver! Ayer's Pills are liver pills.

Want your mustache or beard a beautiful brown or rich black? Use **Buckingham's Dye**. 50 cts. of druggists or R. P. Hall & Co., Boston, N. H.

**BAPTISTAL PANTS.** STANDARD QUALITY at FACTORY PRICES.

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